Friday, December 2nd, 1966
NINETEENTH DAY
OF KISLEV 5727
SIDRAH: VAYASHEV

CANDLE LIGHTING
Toronto: 4:23
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Hanuka 5727 Issue • 2 Sections • 28 Pages

THE CANADIAN JEWISH NEWS

CANADA'S NATIONAL-JEWISH NEWSPAPER

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• LARGEST CIRCULATION OF ANY JEWISH NEWSPAPER IN CANADA •

FRIDAY, DECEMBER 2nd, 1966

Begin Wants U.N. To Investigate German Situation

ISRAELI PARLIAMENT DEBATES NEO-NAZI THREAT

ROUMANIAN CHIEF RABBI WILL SPEAK IN TORONTO

by The CJN Reporter

Dr. Moshe Rosen, Chief Rabbi of Roumania, will arrive in Toronto on Tuesday, December 13th, as guest of the Beth Jacob High School and Teachers Seminary dedication dinner. Dr. Rosen is the first chief rabbi of a Communist state to visit this country. He will be the guest speaker at the Beth Jacob affair which is expected to attract more than 1500 Torontonians.

Dr. Rosen, 54, recently has been invited for ten weeks to teach Jewish history at Yeshiva University as visiting professor, dealing especially with East-West contemporary relations.

Last week, speaking in Washington at the 68th North American convention of Orthodox Jewish congregations, the Chief Rabbi of Roumania invited American Orthodox Jewry to send its religious leaders to a special East-West Jewish conference scheduled to be held in Bucharest, capital of Roumania, in February. The North American Orthodox rabbinate and the Orthodox Jewish congregations accepted the invitation and will participate in this historic rally.

The Roumanian government is said to have agreed to the holding of such a conclave in its capital city where delegations from North America, including Canada, Western Europe and Eastern European countries, are expected to participate.

In his address in Toronto, Dr. Rosen will speak about living Judaism uniting Jewish communities in all countries under all regimes.

First Rabbi from communist country here: Dr. Moshe Rosen.

Demands Israel urge U.N. to debate Neo-Nazi danger: Menachem Begin

World Jewish Congress Leader Says New German Chancellor Kiesinger Is Rehabilitated

Special report to The Canadian Jewish News

Last weekend the Israeli parliament (Knesset) resolved to submit to its foreign affairs committee a motion by Herut leader and chairman of Gahal (Liberal Revisionist Alignment), Menachem Begin, asking the United Nations to outlaw the use of swastikas as a political symbol. Mr. Begin, leader of the Opposition, made his suggestion during a debate on the Nazi resurgence in Germany which aroused Israel. He also demanded that Israel approach all friendly nations to support a UN initiative following the recent growth of the neo-Nazi party in Germany.

Foreign Minister Abba Eben informed the Knesset that the Cabinet had discussed this issue on Sunday and would agree to a closed debate in the foreign affairs committee.

Revisionists To Discuss Problem

Mr. Begin made his proposal during the Knesset discussion of the new German problem. In a dramatic speech, he warned the people of Israel not to forget the mistakes made at the beginning of Hitlerism.

(This coming weekend in Montreal, the Zionist Revisionist Organization will discuss the German problem at its leadership meeting in the Mount Royal Hotel. Chaim Landau, Israeli Member of Parliament and a delegate to the United Nations Assembly, will report to the leadership conference.)

In Toronto last Sunday, an American rabbi, Dr. Joachim Prinz, chairman of the international governing council of the World Jewish Congress, told the regional Canadian Jewish Congress meeting at Shaarei Shomayim that next month he will visit Germany to "study" the problem.

In London, England, Dr. Nahum Goldmann President of the World Jewish Congress made a similar statement. He also said he would visit Germany to take a firsthand view of the situation there.

Prinz: Kiesinger Cleared Himself

The Canadian Jewish Congress conference here went on record declaring the neo-Nazi resurgence in Germany "a danger to mankind."

Dr. Joachim Prinz, a former Berlin rabbi and now an American citizen, said that he was concerned about the NPD successes but he would not compare the old Nazis of the 'thirties to the radical nationalists of the present.

The World Jewish Congress leader also said that the new German chancellor, Dr. Kurt George Kiesinger, although a former Nazi, has cleared himself in the last two decades.

In Berlin, Mayor Willi Brandt, the Socialist leader, also expressed his confidence in the new chancellor in whose coalition government of Christian Democrats and Socialists he will be the minister of foreign affairs.

In France and in some countries behind the Iron Curtain, the new Kiesinger-Brandt Cabinet has been termed an improvement over the former government.

Official Israel also considers Kiesinger and Franz Josef Strauss, who will be a power in the new government, genuinely friendly to Israel. In the Knesset Abba Eben did not agree with Menachem Begin on his conclusions regarding Germany.

Labor For Kiesinger

In Moscow some diplomats detected a note of hope that Brandt and Kiesinger would find more common ground with the Eastern bloc than had the former Bonn regime.

In London, England, Foreign Secretary George Brown decried the expressions of despair about Germany. This was the general tone of Labor Socialist reaction to the recent development in Germany: not to overestimate the threat of the NPD.

While the Canadian Jewish Congress conference in Toronto accepted a strong resolution against the neo-Nazi revival in West Germany, Dr. Nahum Goldmann, speaking in London as president of the World Jewish Congress, urged Jews the world over not to become panicky over the recent new trend in Germany which "is not too dangerous".

Israel Cautious

A similar line was taken in an editorial by the Jerusalem Post which speaks for Israel's Ministry of Foreign Affairs and the country's ruling party, Mapai.

Stating though "there are neo-Nazis today, the number fortunately is still small. If the world lumps all the Germans together and declares 'they were all always Nazis, and always will be,' there is every likelihood that other Germans . . . will seek to get on the bandwagon and join the new Nazis."

The Jerusalem Post concludes "Germany must not blame other countries for the return of the Nazis and other countries must not give it an excuse to do so by refusing to distinguish between those who are Nazis and those who wish to oppose them and do not seem to know exactly how this is done."

A leading Israeli belonging to the governing party stated that Kiesinger and Franz Josef Strauss belong to the Adenauer school regarding Israeli and Jewish affairs.

CALL FOR DEFENSE OF TORAH SCHOOLS HERE

by a CJN reporter

For the first time this week, Toronto's traditional Jewry was joined by a leader of the Conservative United Synagogue Day School Movement, Earl Berger, in a demand that the Jewish community press for its right to its share for the support of the secular curriculum of its all-day schools.

While Dr. Berger made this statement at the Canadian Jewish Congress conference Saturday night, one of Toronto's talmudic scholars, Rabbi Shmaryahu Karelitz, former chief rabbi of Brussels and now dean of Rosh Yeshiva of Yesoday Hatorah here, called upon orthodoxy to unite both in a fundraising campaign for all-day schools and for an action to obtain government subsidies for Hebrew educational institutions.

Dean Karelitz, addressing a yeshiva dinner at the Agudat Israel Center, belittled all commotion raised about "dangers without" which supposedly threaten Judaism. The threat, he said, comes from within, from the lack of unity and the resistance to independent action of Torah Jewry in the defense of what really matters: our educational system.

The financial crisis affecting Jewish day schools, making it impossible for hundreds of parents to send their children to such instituions, also has inspired some participants in the Canadian Jewish Congress deliberations to raise the problem of demanding government subsidies.

Yeshiva and university students joined in an impressive demonstration against the Canadian Jewish Congress for its refusal to speak up for the right of the day schools to be supported from public funds. The youthful demonstrators especially protested the presence at this conference of the Canadian Jewish Congress of Dr. Joachim Prinz, president of the American Jewish Congress, a relatively uninfluential group in the United States which is known for its opposition to day schools and Torah education. Dr. Prinz was invited as the main speaker at this conference whereas, orthodox circles maintain, not one observant Jewish thinker or orator had been asked by Congress leadership officially to address the conference.

The Canadian Jewish Congress told this newspaper that it respects the right of the picketers in a free country though it cannot agree to their position that Congress officially opposes government support to day schools. The Congress here still is debating this issue; no final decision has been taken yet.

The dignified demonstration of the traditional students against the Congress and Dr. Joachim Prinz has impressed the conclave. Dr. Prinz himself declared that he was for the American principle of separation of church and state, which is his reason for opposing government subsidies to religious schools. Commenting on this statement the Globe and Mail reporter declared that in Canada such separation actually does not apply.

This issue - whether the Jewish community shall press for its right to subsidies from the government on behalf of its day schools - now is becoming the paramount problem of the community. Many feel that unless such government subsidy is forthcoming, the day schools will remain private educational institutions only for those who can afford it, and not for the masses who wish to bring up their children in the spirit of Torah and tradition.

Many regret that Congress has not seen fit to take a clear position on this vital question. By this it could have missed the boat.

ORTHODOX STUDENTS IN TORONTO REPUDIATE JEWISH CONGRESS

by K. Schechtman
CJN Reporter

About 30 orthodox university students last Sunday night picketed the 20th Central Regional Conference of the CJC in protest against its refusal to seek government aid for Jewish Day Schools. The sensational demonstration which drew international attention and was covered by national TV, radio outlets and the press also protested the presence of the Congress' guest speaker, Dr. J. Prinz of Newark, New Jersey.

The Mitzvah Society of Toronto, an independent group of 'Torah true university students and professionals concerned with the spiritual welfare and democratic rights of our co-religionists,' condemned Dr. Prinz as a leading secularist and assimilationist. Paul Forman, a U of T student in Dentistry and spokesman for the group, claimed: "Dr. Prinz pretentiously and falsely presents himself as a spokesman for American Jewry. In fact he speaks but for a few splinter groups of secularists. American orthodoxy has long since repudiated the right of Dr. Prinz and the American Jewish Congress to speak in their name."

Reporters and those attending the CJC closing banquet were deeply impressed by the sincerity and dedication of the demonstrating students as evidenced by their orderly and dignified marching in the midst of a heavy downpour. Drenched by the rain the picketers marched in front of the Shaarei Shomayim Synagogue for nearly two hours.

It has been noted that this is the first time in the history of Candian Jewry that Orthodox Jews, who are the founders and the most involved in the Day School movement, stood up to speak for themselves in public. One of the group, David Woolf, told your reporter that 'Orthodox Jewry repudiates anyone speaking for us in matters of Torah education. Torah education is our most sacred legacy, and only orthodox people involved therein may speak about anything involved therewith.'

Mr. Woolf added that the group is especially upset that the CJC officials have shelved and ignored a resolution passed at an earlier convention to petition the provincial government for aid to parochial schools. "Is this democracy?" he asked. He claimed that "by such high-handed actions of ignoring its delegates, CJC abdicates its right to speak for Canadian Jewry."

The demonstrators handed out leaflets which emphasized all these points.

Some of the pickets read: MAKE GOVT. AID CJC'S CENTENNIAL PROJECT!; PRINZ - SYMBOL OF THE VANISHING JEW; JEWISH CHILDREN DEMAND CIVIL RIGHTS. We noticed another picket which carried a quotation from Dr. Prinz's March on Washington speech: THE MOST SHAMEFUL AND TRAGIC PROBLEM IS SILENCE!

Dr. Prinz, showing embarrassment and aggravation, told TV and press reporters that he feels Jewish schools should be supported by the Jewish community only. He would not comment on the Jewish Welfare Board's refusing support.

Congress officials withheld comment. But leading rabbis and educators individually polled by this newspaper were unanimous in praise for the initiative and dignity of the students' demonstration. Many were pleased by the local and international attention drawn to the problem involved. "It was a great Kidush Hashem (Sanctification of God's Name)," exclaimed some of the rabbis.

Mr. Forman declared that the Mitzvah Society, which has been active in other educational efforts, will follow up this demonstration by further positive actions. "We asked all rabbis to dedicate this or the following Sabbath to the plight of the Jewish Day Schools and Jewish education. We intend to approach the provincial government ourselves as well as all political parties of Ontario to include this issue in their forthcoming election platforms."

Comment: In the USA orthodox Jewry finally was successful in bringing about a Federal Aid program which will benefit Jewish Day Schools. Also, in New York State, where most Day Schools and Yeshivoth are located, Governor Rockefeller recently signed into law a bill which will provide free text books to educational institutions, including parochial schools. The Lubavitcher Rabbi, the Agudath Israel Organisation, and the Torah Umesorah Day School Movement were instrumental in this great breakthrough which will ease the financial burden of Torah education. Dr. Prinz, speaking for the American Jewish Congress, had denounced both measures as 'unconstitutional' and undertook to challenge them in the courts.

• Commentary •
By M. J. Nurenberger

TO THE GERMAN COMMUNITY

The sensational story recently printed in a Toronto German-language newspaper — in which the extreme, ultra-chauvinistic German viewpoint was featured so prominently — has aroused understandable misgivings in our community. Yet one point must be made clear: this is an internal problem for the German Canadian community and it is this community alone that must deal with such a threat to its own reputation and in the larger perspective of intercommunity relations in our city.

* * * * *

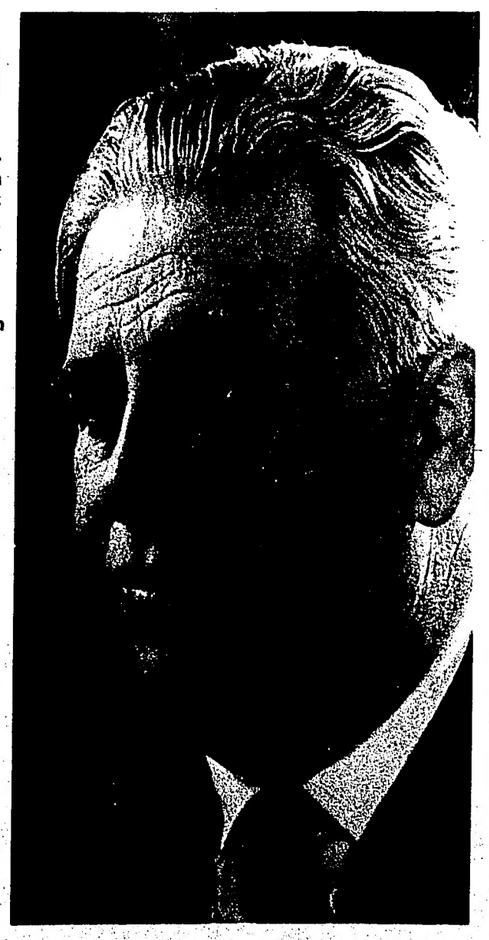
In all my reading of German-language publications, never have I come across such antidemocratic propaganda.

I do not maintain that this particular publication agitates the German newcomers in this country into joining either the National Democratic Party in Germany or any similar group of those accused by the Bonn minister of interior of neo-Nazism. Nevertheless if this were the purpose of such writing, no one could have done a more thorough job than had this Toronto weekly. In fact, the entire front page story makes no mention of Germany having lost the war; but it calls the events of 1945 a "calamity". Furthermore it reads exactly like a release from a certain "news agency' 'in Hamburg that disseminates neo-Nazi propaganda abroad.

* * * * *

Of course, the publishers of this weekly are conscious of living in Canada; they know they must limit themselves to certain expressions acceptable in a society which has not forgotten why this nation was at war with Hitler-Germany. Thus this pattern of playing between emotional German nostalgia — and sorrow for the poor Nazis who suffered so much — and expressing contempt for the "traitors" such as Adenauer and Brandt who "sold" Germany to the Allies is in full accordance with the neo-Nazi line.

Are the publishers of this Toronto weekly so naive that they do not know this, or do they believe the German-language community here is a closed society where one can publish any insult to those who died in the war against Nazism?



LABOR ZIONIST LEADER IN TORONTO - Itzhak Korn, noted Israeli Labor Zionist leader, will be in Toronto as guest of the city's Labor Zionist Movement on Wednesday and Thursday evenings, December 7th and 8th.

Mr. Korn is secretary-general of Ihud Olami, World Labor Zionist Confederation, and also is a member of the Secretariat of Mapai and serves in the praesidium of the World Jewish Congress. He was secretary-general of T'nuat Ha-Moshavim, Israel's cooperative settlement movement and a member of the Israeli parliament.

Mr. Korn, born in Kishinev in 1911, is a resident of Israel since 1940. At present he is touring the western hemisphere.

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Old New Movement Making Progress

THE GLORIOUS STORY OF BETAR

The appeal issued by Brit Trumpeldor (Betar), the glorious Zionist youth movement, asking all its friends to submit for publication any relevant documents has reminded the community here of the existence and activities of a group which produced the Israeli underground. For both the Irgun and the Lechi, to whom historians ascribe the greatest contribution in the battle leading to the reestablishment of Israel as a free nation, came from Betar. It was the legendary Vladimir Jabotinsky who founded Betar and whose most beloved title up to his dying day was, Rosh Betar -- leader of Betar.

In fact, Jabotinsky passed away in 1940 at Camp Betar, Hunter, New York, where he had spent the last Sabbath of his short life; he died at the age of sixty.

This spirit of Betar recently was demonstrated in New York when a group of traditional youngsters, Betarim, clad in prayer shawl and philacteries, peacefully invaded the offices of the Syrian delegation to the United Nations thus calling the attention of the civilized world both to the conspiracy against the Jewish state and to the rebirth of the Jewish nation in the Holy Land.

Here too, in Canada, this militant Zionist group has won support among university and yeshiva students and other young men and women interested in serving the cause of embattled Israel as a peace corps for the front in the vanguard of Fortress Israel. It is active both in Montreal and Toronto and has members in other centers.

The purpose of Betar, as defined by its leadership here, is to educate young Jews in devotion of Jewish tradition and to instill into them pride in the Hebrew heritage and dedication to the survival and true independence of Israel.

Essentially Betar is a pioneering movement. From its very beginning it disseminated the ideas of Sherut Laam (service in Israel). In fact, the very beginnings of Israel's aviation and marine, as well as illegal immigration in pre-state days, was pioneered by Betar. From the very start of its existence more than forty years ago, it inspired young Jews to fight for what is their own. It still firmly believes in the undivided eternal capital of Jerusalem, in a united Eretz Israel, in free enterprise and against party controlled industry and commerce. One of its greatest achievements for decades has been the teaching of Hebrew as the language uniting all Jews.

These are the ideas and ideals, Betar believes, that potentially are fit to give the Jewish youth a new elan and reorganize young Jewish men and women the world over for serving the Jewish people.

EHRENBURG'S CONSCIENCE AWAKENS: WANTS THE RELEASE OF 2 WRITERS

London (JCNS) - Ilya Ehrenburg is among the signatories of a petition to the presidium of this year's 23rd congress of the Soviet Communist Party, requesting the release from prison of the Soviet writers, Yuli Daniel and Andrei Sinyavsky.

The two men were gaoled at the beginning of this year for disseminating anti-Soviet propaganda in their books. During their trial Sinyavsky was also accused of anti-semitism, but Daniel, who is a Jew, vigorously defended him against this charge.

"Science and art cannot exist unless they are allowed to express paradoxical ideas, and to use metaphors as a means of artistic expression", declares the petition, which was smuggled out of the Soviet Union, and has reached a number of people in the West.

The reference is to Sinyavsky's novels, "The Trial Begins" and "Lubimov" ("The Makepeace Experiment", in English translation), in which he tries to

"The Trial Begins" and Daniel's "Day of Permitted Murder" are allegories on the so-called "Doctors' Plot" of 1953, when a group of Soviet Jewish doctors were falsely accused of plotting to kill Soviet military and other leaders. They were later rehabilitated.

BRITAIN VOTES NEW RACE BILL

London (JCNS) - A Bill to amend the Race Relations Act to prohibit discrimination in housing, employment and other economic spheres was published on Tuesday.

It is a private Member's Bill, put forward by Mr. Maurice Orbach, Labor M.P. for Stockport, South, and follows his remarks in Parliament last week about a Jew and a Jewess being refused employment because of their religion.

The Bill seeks to extend the scope of the Act to include discrimination in all places of public resort and the provision of insurance and credit services, in addition to housing and employment.

PROMINENT STATESMAN TO ADDRESS DINNER -- U.S. Senator Wayne Morse of Oregon, chairman of the Senate Foreign Relations Subcommittee on Latin American Affairs, who will address the Adath Israel Congregation on Monday, December 12th, on the occasion of both the congregation's Tribute Dinner honoring Jacob Pascal and the State of Israel Bond campaign.

The distinguished United States Senator has been singled out for his independence of mind and his identification with humanitarian principles.

For many years prior to his political career, Senator Morse was an educator and legal expert. A stalward friend of Israel, he is an outstanding exponent of building up the underprivileged nations of the world through investments and economic assistance.

Jacob Pascal, guest of honor, long has been identified with communal endeavors for more than half-a-century. His devotion to the cause of Israel has been strengthened by his visits to the Holy Land. At 85, he anticipates another journey there.

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Bonn May Ban Neo - Nazi N.P.D. Party

AT ZIONIST LUNCHEON CLUB -- Dr. J. Gerald Hagey, A.A., LL.D., president and vice chancellor of the University of Waterloo, will be guest speaker at a luncheon meeting of the Toronto Zionist Council Luncheon Club on Wednesday, December 7th, 12:15 p.m., at Toronto's Board of Trade Building. The meeting will be chaired by Rabbi Dr. David Monson.

Dr. Hagey, who recently has returned from Israel, will speak on: Israel Through the Eyes of a Christian.

If Antisemitism is Proved

Duesseldorf (JCNS) - If the West German Government finds that the neo-Nazi National Democratic Party is following an antisemitic course, it will consider asking the Federal Constitutional Court to outlaw it, the Bonn Minister of the Interior stated this week.

The Ministry said it had no proof that the N.D.P. was antisemitic, but its representatives had occasionally made antisemitic statements, and this was "deplorable".

The National Democrats, having knocked out the Free Democrats at last Sunday's election, now become the third largest political party in Bavaria, and will undoubtedly influence politics on the State level, being the only group which can claim the status of a "national opposition".

Their success was greatest in Central and Upper Franconia. In Bayreuth they won 13.9 percent of the vote, in Schwabach 13.6 percent, in Stockheim (where the mayor is an N.D.P. member) 20 percent and in Nuremberg 12.9 percent.

National Democrat leaders are elated by the result. The party chairman, Fritz Thielen, spoke of the N.D.P.'s "growth and influence". He admitted that several leading officials of his party were former Nazis, stating that the political past of some might have to be checked and their services dispensed with.

One supremely confident N.D.P. leader - he led the election campaign in Bavaria - is a former lieutenant-colonel in the Nazi Storm Troops who joined the Nazi Party in 1930, Otto Hess.

Addressing a pre-election rally in Nuremberg, he held up Israel as an example for German nationalists to follow, commenting: "If the Israeli Prime Minister, Mr. Levi Eshkol, were standing in my place he would take the same nationalistic attitude as I do.

"The Jews won the world's applause by returning to Israel from which they were expelled two thousand years ago. Why should the world get upset if the Germans wish to return to the Sudetenland from which they were expelled only 21 years ago?"

Herr Franz-Josef Strauss, the head of the Bavarian Christian Social Union and the most influential political leader in West Germany today, warned against overrating the success of the N.D.P. He said he was against banning it, because this would not solve the problem of its existence.

He claimed that the constant "sensational publicity" given to the National Democrats in recent days had served to strengthen them, giving them added psychological buoyancy with which to face future elections. Both the German press and foreign agitation had contributed to the success of the N.D.P.

Hussein To Nasser: SEND YOUR TROOPS TO GAZA STRIP

London (JCNS) - Jordan has called on Egypt to secure the removal of United Nations Emergency Force units from the Gaza Strip and to put its own troops along Israel's southern border.

In making this demand Jordan radio said that the latest Israeli raid against Jordan was based on the belief that there would be no military reaction from the other Arab States. Wasfi Tell, the Jordanian Prime Minister, told reporters in Amman on Monday night that his country was absolutely opposed to a U.N. force along its borders. This would do Israel the greatest service.

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Elections

NO JEWISH VOTE

At the risk of sounding redundant, we repeat the traditional standpoint of The Canadian Jewish News on the eve of elections — national, provincial and municipal. Our viewpoint is, there is no Jewish vote in Canada and there are no specific Jewish interests involved; nor are there any "Jewish" candidates.

The Jewish community does not consider itself as one politically separated from the rest of society. It is divided along ideological lines and personal preferences regarding individual candidates.

On December 5th the Jews of Metropolitan Toronto and other communities will elect to office those whom they consider fit to administer the affairs of municipalities. This is the only consideration when casting a vote for or against a candidate.

The Canadian Jewish News consistently will oppose any overt or undercurrent campaigns along ethnic, religious or racial lines. Politically Canada is one nation.

Revisionists Meet

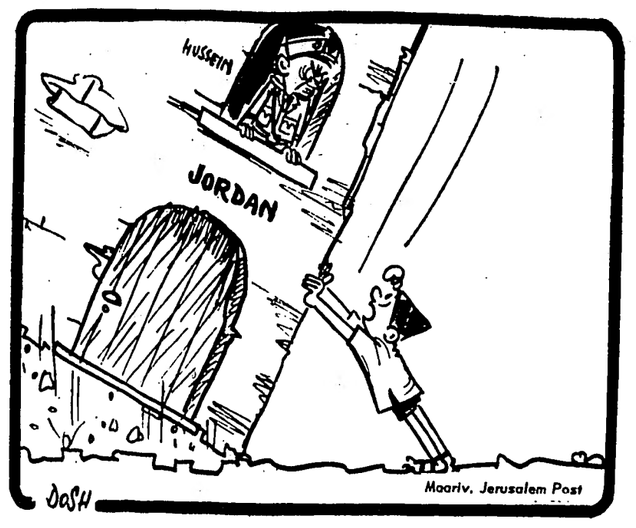
EYES ON MONTREAL

The national leadership conference of the Zionist Revisionist Organization of Canada, a branch of the World Herut Movement, will be held this weekend in Montreal.

Because the Revisionists, as they are known in the Diaspora, have been involved very seldom in partisan politics and always have placed the interests of Klal Israel above any political consideration (as the great Usishkin once said at a Zionist congress), Canadian Zionists and the Jewish community in general look forward with much expectation to the decisions taken at this meeting.

First of all, it expects guidance and leadership in the present crisis in which the Zionist movement in Canada is involved. Also one may assume that the Zionist Revisionists, with a specific and always consistent policy vis-à-vis the German problem, will offer some suggestions concerning this latest international crisis.

Finally, in the area where the Revisionists have played a predominant role — that of rallying the Jewish people behind the embattled Zion in every emergency — some proposals coming from them will be studied earnestly by friend and opponent alike.



ISRAEL: ALL I DID WAS KNOCK AT THE DOOR...

Sad Anniversary

TEN YEARS AFTER

SECOND EXODUS FROM EGYPT

by

Jacques Maleh

It is ten years since the first Jew was expelled from Egypt by the Nasser regime in the train of the Sinai-Suez crisis - signalling the final disintegration of a great community, the pride of Oriental Jewry, the destinies of which were once presided over by Maimonides.

This latter-day expulsion seen in retrospect, reflects sadly on the decline of the good relations which had existed between Arabs and Jews in Egypt for many centuries. The expelled Jews were the descendants of those who had helped to make modern Egypt, and had themselves been in the forefront of its advancement in every field, since the days of Khedive Ismail.

Until 1948, when Israel was established, there had been no marked anti-Jewish feeling in Egypt since the eleventh century, although after the conquest of Egypt by the Arabs and, later, the Turks, the traditional Moslem anti-Jewish code was enforced.

During the war launched by Egypt and five other Arab States against the newly established State of Israel in 1948, and after, many Jews were rounded up and sent to concentration camps, and attacks made on Jewish homes. However, these actions were directed against them primarily as potential Zionist supporters or members of the Egyptian Zionist Organization.

When the Wafd Party under Nahas Pasha regained power in 1950, rumors began to circulate that there would soon be peace with Israel. In January, 1950, the writer obtained permission from the Minister of the Interior, Fuad Serag El Din, to publish a Jewish weekly. The first issue of "La Menorah" appeared on February 9, 1950 and carried a message from Serag El Din, welcoming the appearance of a new Jewish newspaper. All earlier Jewish weeklies had ceased publication not long before the start of the Second World War.

Two years later, in 1952, after the downfall of Nahas Pasha and the deposition of King Farouk, General Mohammed Neguib, the head of the victorious military junta, gave an interview to "La Menorah" (reproduced in the "Jewish Chronicle"), in which he praised the Jews of Egypt. On Yom Kippur of that year he visited the main Cairo synagogue during Kol Nidre. After the service a photograph was taken showing him embracing the then Chief Rabbi of Egypt, Rabbi Haim Nahum. It appeared in "La Menorah" and the "Jewish Chronicle".

However, the disintegration of the Jewish community had already started in 1948-49 as a result of the Israeli-Arab War. In 1948 there were about 75,000 Jews living in Egypt. A year later 15,000 had left, and after many had been imprisoned for alleged Zionism. Most of them emigrated to Israel via France. Others emigrated in succeeding years and by 1955, the Egyptian community had shrunk to about 30,000.

In compliance with expulsion orders promulgated on Nov. 24, 1956 about 15,000 Jews, some of them stateless, left Egypt for Brazil, France, the United States and Britain. Of the remaining 15,000 about 12,000 left in the years after 1956, some 8,000 entering the United States. Today there are fewer than 3,000 Jews left in Egypt, all in Cairo and Alexandria.

According to recent statistics there are 30,000 former Egyptian Jews in Israel; 15,000 in Brazil; 10,000 in France; 9,000 in the United States; 5,000 in Argentina and 4,000 in Britain.

After initial difficulties caused by climate, language and environment they have now settled down quite well and are playing their part in their countries of adoption.

But to recall the events of ten years ago:

Ruthless action against the Jewish community was ordered by the Egyptian authorities as a result of the Sinai-Suez affair. President Nasser, who had taken over from Neguib in 1954, ordered the 15,000 Jews mentioned earlier - stateless as well as those with French, British, Italian and Greek passports - to leave in a matter of days, and their property was seized.

Four concentration camps were established to hold some 3,000 Jews including a large number of Egyptian citizens arrested by the security police. Rabbi Nahum, who had been Chief Rabbi of Egypt since 1925, offered his resignation to the Government immediately on hearing of the anti-Jewish measures, but it was not accepted.

Many important Egyptian institutions were founded by Egyptian Jews. These include the National Bank of Egypt, founded by Leon Suares and Robert Rolo; Egyptian Railways, built by the Bank Suares; and the country's first bus transport organization, also established by the Bank Suares and the Land Bank of Egypt.

One of the most beautiful areas of Alexandria was built up by a British Jew, the late Joseph Smouha, on the malaria infested site. Known as "Smouha City", it was confiscated by the Egyptians. After a hard fight the Smouha has managed to obtain compensation for some of their lost property, but it amounted to only a fraction of its estimated value of 20 million pounds.

Like his biblical namesake who was Chief Minister to a Pharaoh, another Joseph became a Minister in a modern Egyptian Government. In 1923, the late Joseph Aslan Cattaui, the head of a famous Egyptian Jewish family, and of the community, was appointed Minister of Finance in the Government of Saad Zaghloul. In 1925, he became Minister of Transport and Communications in the Cabinet of Ahmed Ziwer.

The first general secretary of the Wafd Party, founded in 1919 by Zaghloul, was a Jew, the late Leon Castro. He published a French-language daily paper, "La Liberte", which campaigned between 1919 and 1926, for the full independence of Egypt and the end of the British presence there.

A British Jew, the late Sir Victor Harari, was comptroller-general of the Egyptian Ministry of Finance. He later became president of the Mortgage Bank of Egypt.

There is no space here to recall all the distinguished services rendered to Egypt by her Jews in many domains - culture, agriculture commerce, banking and the press. But Egypt's loss has been other countries' gain, for the Jews who have settled there from Egypt are hard-working, conscientious and loyal.

Letters To The Editor

WANTS SUPPORT FOR ANTI-NAZIS

Dear Editor:

The NPD's mounting popularity in recent days deserves serious scrutiny. Cannot the German people realize that extremism is a sickness of their nation? Postwar Germany has enjoyed a booming, progressive, economic life. It is more than apparent that political moderation has won her more friends, more markets and an ever increasing world respect. Why spoil this?

If perchance this trend is allowed to continue, eventually we shall face another pro-national Socialist power grab. This is the time to give maximum support to the two Democratic parties. Only by bolstering political moderation can rightwing Fascism be checked.

Toronto Jerold Lerman

SOUTH AFRICA OPPOSES ANTISEMITISM

Johannesburg, (JCNS) "If ever antisemitism should stick its ugly head out in the Nationalist Party, I will be in the forefront fighting it. The Jews have a friend in me as I have friends in the Jews".

This was stated by Mr. Blaar Coetzee, the South African Deputy Minister of Bantu Administration and Development, addressing the B'nai B'rith here this week.

He said that "in twelve years I have been a member of the Nationalist Party, I have not seen one iota of antisemitism. Of course, we do have our lunatic fringe, as you have your lunatic fringe".

The Minister added that the Jews of South Africa could be proud of the role they had played "in the struggle for the survival of South Africa".

Pages From History

THE ROMAN JEWISH WAR

THE TRUE ROLE OF THE ZEALOTS

by Dr. M. Aberbach

Exactly 1,900 years ago, bands of ill-armed and poorly organised Jews gained a brilliant victory against the Romans, who were driven out of the Land of Israel. Vast quantities of Roman arms fell into Jewish hands, and after a lapse of 128 years Judea was once again free and independent. Nationalist fever spread throughout the land, and even the moderates joined the Zealot bandwagon.

Rarely was a great victory so disastarous for the victors. The Zealots became convinced that they were invincible, that God was on their side and was sure to intervene decisively in any future engagement with the Romans. They failed to realise that the Romans might lose a battle, never a war.

Sure enough, within a few months the Romans invaded Galilee, and by the autumn of 67 C.E. they had reconquered that key province. The weak, inept Jewish government, which quickly lost heart and was eager to negotiate peace with the Romans, was overthrown by extremist Zealot factions. The latter instituted a reign of terror in Jerusalem against the peace party and all the moderates who failed to support the war wholeheartedly.

The Zealots were enthusiastic, courageous and self-sacrificing. However, they lacked competent political leadership, and they were totally devoid of realism. Thanks to their blind hatred of all gentiles, they failed to gain a single ally at a time when many provinces were ready to rise in rebellion against Roman exploitation and oppression. With a few minor exceptions, the Zealots even failed to rally the powerful Jewish diaspora to their cause. The Palestinian Zealots were thus left completely isolated in their struggle against overwhelming odds.

As if this were not enough, the Zealot factions fought bloody battles among themselves. In the course of the fighting of Jew against Jew, patriot against patriot, the food reserves of Jerusalem were burnt, causing a terrible famine in the overcrowded, besieged city.

The Romans, meanwhile, beset with civil strife nearer home, had been content to let the Jews slaughter each other. Early in 70 C.E. however, Titus, son of the emperor Vespasian, began the siege of the doomed capital of Jewry. The Zealots patched up their quarrels and fought heroically - men and women alike - against a vastly superior enemy. Famine and exhaustion, however, took their toll; the walls were breached and the city taken. The Temple, which had been turned into a fortress, was burnt by order of Titus (according to most sources), who hoped to put an end to Judaism itself by eliminating the hallowed centre of the Jewish people and their religion.

What were the causes of this overwhelming diaster? Josephus, our main source, blames the Zealots and the Roman procurators (Governors), while exonerating the Roman imperial government, from which he received a pension in return for his pro-Roman propaganda among the Jews. The Roman historian Tacitus agrees with Josephus that Roman oppression was the cause of the Jewish rebellion - a remarkable admission on the part of a hostile contemporary witness. However, neither Josephus nor Tacitus explains why the Romans should have singled out Judea for "special treatment".

Some historians have attributed the Jewish revolution to social and economic causes. The Jewish masses were poor and oppressed by their own wealthy leaders, who collaborated with the Romans. The masses, having nothing to lose, were willing to listen to any Messianic pretender or political agitator who promised them freedom. It has even been suggested that the rebellion was primarily a Jewish civil war in which Rome intervened only to restore the authority of the Jewish upper classes.

Although there is some evidence to support this theory, it is not the whole truth. Poverty and economic oppression were the direct results of the Roman occupation and their ruthless exploitation of the impoverished masses. Jewish upper classes were powerless without Roman backing. Clearly, it was the Roman imperial government which was responsible for most of the ills of the country.

Above all, at the time of the outbreak of the war a fairly united front was formed by the Jews of Palestine, embracing all classes, including the priestly nobility. Young aristocrats were enthusiastic supporters - or even leaders - of the Zealots. Economic discontent and social strife came to the fore in the later stages of the war; but they could hardly be regarded as having caused its outbreak.

The religious differences between the Jews on the one hand and the Greeks and Romans on the other undoubtedly caused misunderstandings and sometimes provoked mutual hatred. To the superficial observer, the Jews with their strong emotionalism, their adherence to inexplicable customs and taboos, and their blind faith in miracles, must have seemed addicted to an irrational way of life completely devoid of common sense.

The Jews, for their part, rightly considered the pagans to be morally and ethically deficient. Tacitus includes the prohibition of infanticide among the "peculiar" customs of the Jews. Josephus, commenting on King Herod's bloody arena shows, records that non-Jews were delighted at the entertainment offered there, whereas the Jews considered it wicked "to throw men to wild beasts to provide pleasure to spectators."

Of course, the Jews were far from perfect. Fanaticism and factional hatred at times assumed such proportions that even scholars stooped to bloodshed in order to have disputed points of the law decided according to their own partisan views. There was a deep gulf between rich and poor, and the rabbis rightly pointed to greed and groundless hatred as primary causes of the national disaster.

In spite of the tensions between Jews and Gentiles, armed conflict was by no means inevitable. Hatred of the Jews was mainly confined to the Greeks. The Romans, on the other hand, protected the Jews of the diaspora against their enemies, and in general maintained Jewish civil rights in Alexandria and in other Hellenistic cities, against the violent protests of the local antisemites.

Individual Jews continued to enjoy Roman favor, including even the coveted honor of Roman citizenship. A few rose to influential posts in the imperial service, and, with rare exceptions, Judaism remained an officially recognised religion protected by the imperial government.

What then brought about the collision between Rome and Jerusalem? A careful examination of the evidence indicates that the basic cause of the war was the extraordinary expansion of Judaism during the first century C.E. Thousands of disillusioned pagans were seeking a deeper spiritual truth, and Judaism offered an ethical, satisfying way of life which no pagan cult could emulate. The Hellenistic Jews in particular engaged in large-scale missionary propaganda, winning over to Judaism - or at least to a veneration and observance of Jewish customs - large numbers of pagans.

Women especially were attracted by the respect and protection accorded to the Jewish woman by Pharisaic Judaism. Thus, in Damascus, virtually all the women observed the Jewish rites. There were also numerous proselytes in Alexandria, Antioch, Rome and many other cities throughout the eastern part of the Roman empire. Even the Roman aristocracy was influenced by Judaizing tendencies, and Nero's wife, Poppea Sabina, appears to have been a semi-convert.

The Roman authorities became seriously concerned about this phenomenal expansion of Judaism, which threatened to undermine the spiritual foundations of the Roman empire. Conservative Greeks and Romans could not but view with alarm the steady numerical expansion of the Jews - a most prolific people who regarded the propagation of the race as the first and perhaps most important precept of the Torah.

The Italian birth-rate, on the other hand, had been declining for over a century, and all the efforts to raise it had failed. This inevitably increased the power of Greek speaking immigrants from the east. These elements, uncompromising imperialists, were determined to put an end to Jewish expansion.

They accordingly instituted a policy of repression in Judea, in order to destroy the political power of Judaism, weaken its attraction to the pagan world, and thus to prevent the creation of a Jewish autonomous commonwealth which might one day swallow up the Roman empire. Ruthless oppression engendered Jewish resistance, leading eventually to war and defeat.

The loss of the Temple and the destruction of the Jewish State did not immediately put an end to proselytism (though before long the Church was to reap what the Synagogue had sown); nor were the Jews of the dispersion vitally affected by the national calamity.

But in the long run Jewish homelessness proved to be the greatest disaster in Jewish history. The Jews of the empire were immediately subjected to a discriminatory tax - the so-called fiscus Judaicus paid to the "victorious" Jupiter. Although a minor irritation, it set a pattern eagerly imitated in later centuries by Christian rulers.

Henceforth it was only a question of time before the Jews became homeless wanderers exposed to periodic persecution, massacres and expulsions. Officially tolerated, they came under ever-increasing pressure to "conform" or face the consequences.

While pagan oppression was relatively infrequent, Christian persecution of the Jews became endemic, continuing down to our own day. The holocaust of 1939-1945 set the seal on a long chain of events, which began their disastrous course some 1,900 years ago.

Sermon of the week

Tranquility Is No Blessing

And Jacob dwelt in the land of his father's sojournings . . . These are the generations of Jacob . . . Joseph was seventeen years old. (Genesis 37, 1-2).

The narrative starts to tell us about Jacob and abruptly changes the subject to begin the story of Joseph. In explanation of this literary difficulty, Rashi quotes a thought provoking comment and says that the Bible suggests first of all Jacob's wish to settle down in shalvah (tranquility). But suddenly the trouble with Joseph broke out to upset those hopes and to bring further concern to his old age.

One is tempted to ask, was it not time for Jacob to enjoy some peace after his tempest-tossed life? What point do the rabbinic commentators really wish to make in introducing the emphasis on Jacob's new troubles that snatch away from him a few years of shalvah, (tranquility)? It is likely that the clue to the rabbinic mind is found in that particularly concept shalvah.

If it was simply shalom (peace) which Jacob sought, then it was a value which he had richly earned after laden career. But what Jacob wanted was shalvah and this is different from shalom. It is less than shalom and possibly a deficient value. We translate the word to mean tranquility and it implies a state of not being bothered about anyone else.

On its unworthy side shalvah connotes an attitude of complacency; it points to an approach expressed by the plea, "Leave me alone; I don't want to be bothered". Shalvah can spell out the tranquility of indifference and a withdrawal from life's afflictions. A hermit or even a penniless tranmp cultivates such shalvah. He might have no shalom, but he can have tranquility.

The rabbinic note can be read as a comment that true religion contains a social ideal which impells a man to look outwards in concerning himself with the welfare of his society. Religion has to be expressed in a positive social attitude in which the religious person influences by his deep love for his fellow, by his practical sympathy and genuine concern.

"Man is a social animal". The religious man, more so. Wherever there is human misery, poverty or disease, the religious spirit is awakened by compassion. Wherever there is injustice, ignorance, persecution or war the religious spirit is aroused for action.

Isaiah said there is no shalom for the wicked. According to our interpretation there can be no shalvah for the righteous, because the good man must always live in a situation of involvement with the whole of life around him.

The religious person can never adopt the slogan: "I'm alright Jack". His can never be a life of disinterested tranquility. But he can achieve the higher prize of shalom which means fulfilment and perfection.

Travel and Adventure — *by M. ASHER*

GALILEE, BEAUTIFUL YET NEGLECTED

by Maier Asher

Galilee, the scene of many recent sabotage and terrorist attacks from Syria and Jordan, has relatively few Jewish inhabitants. Large numbers of Arabs occupy the area, most of them in the central part of the "province."

Realising the security and other risks stemming from such a situation, the Israeli Government issued orders in 1964 for the preparation of a comprehensive Galilee development plan.

A team of experts from eleven Ministries and three settlement agencies was set up, headed by Mr. Abraham Rosenman, of the Jewish Agency, and guided by Mr. Isser Harel, the Prime Minister's former adviser on security matters and a former head of Israel's security services.

This team has now drawn up a five-year plan for 1967 to 1971, which has been submitted to Mr. Eshkol for his consideration. Experts associated with the plan have stressed that Galilee is without doubt one of Israel's most sensitive under-developed areas.

It lacks economic and natural advantages, is burdened with topographical and ethnographical problems and needs priority for its development, even at the expense of other areas. (Similar favoured treatment was accorded to the Negev).

Galilee lags far behind other regions. With 3-1/2 per cent of Israel's total population, it nevertheless has 30 per cent of the country's unemployed. Its Jewish population has grown at a slower rate than that of the country's population as a whole, while the growth rate of its non-Jewish population is among the highest in the world.

Of Central Galilee's total population of 153,000, only 46,000 - 30 per cent - are Jews. The proportion continues to drop as economic difficulties impel the Jews to leave for easier areas, although the Arab population is still growing. The central area is thus the most sensitive of all.

The plan has five main objectives: to halt the exodus of Jews from the region; to increase Galilee's Jewish population from the present 103,000 to 150,000; to raise income levels by 40 per cent; to reduce unemployment; and to improve the standard of services, particularly education and health.

The population increase is to be achieved by settling 10,000 immigrants a year in Galilee for the next five years. In addition, eleven new settlements are to be founded, the number of farms increased from 5,320 to 6,120, production raised by more than 20 per cent, and the number of industrial workers increased from 4,500 to 12,300 by the end of 1970.

Total expenditure on implementing the plan is estimated at 835 million (almost 100 million), of which some 13 million will be spent on rural development and 17-1/2 million on industrial development.

The capital of Galilee will be the comparatively recently built Upper Nazareth, the Jewish quarter of the town, where most of the region's institutions will be concentrated.

Secondary and trade schools are planned for Upper Nazareth, Kiryat Shmona (another development town), Migdal Haemek, Safed, Yesod Hamaala, Carmiel, Kfar Rama and Miron, and a special effort will be made to increase the number of Arab girls attending these schools.

The distribution of industry is foreseen as follows: car assembly, carpart manufacture, rubber and plastics manufacture, furs and leather goods - Nazareth and Migdal Haemek; metal working and machinery, chemicals, carpentry and building materials - Carmiel; printing, paper manufacture, cigarette and tobacco manufacture, and diamonds - Safed; textiles, clothing, electricity and souvenirs, - Kiryat Shmona; food, clothing, electrical goods,

The plan will stand or fall by the ability of the Israeli Government to give priority to Galilee at a time of general economic recession. This applies particularly to Upper Nazareth, which, the planners consider, needs only a small amount of aid to enable it to become self-supporting.

Maalot is another test case, and a more critical one, for it is considered to be the most backward town in Galilee, with the most serious unemployment and under-development problems.

In the past Galilee has been given numerous promises, which have not been fulfilled. If only some of them had been translated into action Galilee would today be one of Israel's best developed and most prosperous areas.

Because the powers-that be have not kept their promises most Galilee residents today have adopted a cynical and pessimistic attitude towards the latest plan. Even the planners themselves are not too optimistic about all its aspects. aspects.

For example, they say that merely to end the exodus of Jews from Galilee would be a great achievement and they doubt whether its Jewish population can,

But whatever doubts and hesitations may be felt about the plan, something will have to be done quickly, for on the development of Galilee depends the future of the whole of northern Israel.

Cario Official

EGYPT NOT BOUND TO AID SYRIA

Nasser Disappoints Hussein

London (JCNS) - Obviously concerned not to become embroiled in the consequences of any further terrorist attacks directed by Syria against the territory of Israel, Egypt has made it clear that she is not automatically committed to the defence of Syria in the event of an Israeli raid on Syrian positions.

This is the most pointed fact to emerge from the welter of Arab reaction to the Israeli raid of a fortnight ago on three Jordanian villages. This reaction has ranged from the near-panic mobilisation measures announced in Jordan, where the authorities have had to contend with the anger of unarmed border villages, to the demands of Damascus that the Jordanians revolt against their king and join "the forces of the toiling masses".

In their recently concluded joint defence pact, Egypt and Syria committed themselves to come to the aid of one another "in the event of aggression". But Hassanein Heikal, the editor of the Cairo newspaper "Al Ahram" and a close friend of President Nasser, stressed "clearly and precisely" in his weekly column "that the joint defence agreement does not mean that the Egyptian Army will immediately interfere in the event of a raid on Syrian positions".

Even if there were to be one united army, said Heikal, "such a raid will remain the concern of the various front . . . When the enemy strikes quickly at one centre and then immediately withdraws, the limited responsibility must be accepted locally".

THE KING OF FLESH AND BLOOD – This is how Israel's famous cartoonist Mike described Ethopia's emperor, Haile Selassie, in cartoon above. On a state visit to Cairo last week, the Ethopian ruler refused to bow to Arab terror and endorse an anti-Israeli statement. The Arabs ate crow and still called him "our greatest friend".

INVITES RABBIS TO RUMANIA

New York (JCNS) - Dr. Moses Rosen, the Rumanian Chief Rabbi, who has just arrived here for a six-week visit, has invited the Union of Orthodox Jewish Congregations and the Rabbinical Council of America, together with other affiliated organisations to the Conference of European Rabbis, to hold their next meeting in February 1967 in Bucharest.

Dr. Rosen extended the invitation while addressing a meeting of some 2,000 delegates to the annual conference of Orthodox congregations in Washington. He told the delegates that a second shipment of Torah scrolls had left for Israel as a gift of the Rumanian Jewish community, with the full consent of the Government. The authorities, he said, had refused a suggestion that the scrolls be sold and declined any profit from the sale.

He also said that the Federation of Jewish communities in Rumania was providing kosher meals daily to some 110 needy Jewish people "in a first class restaurant", and not a soup kitchen.

The Man From Galilee

MAYOR OF SAFED TO TORONTO -- Israel Haim Berkovitz, Mayor of Safed, Israel, and executive member of Poale Agudat Israel, will be in Toronto next week. He will meet with city officials in the interest of the Educational Center Yad Benjamin, built in memory of the late Benjamin Mintz.

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THEATRE * MUSIC * FILM

by D. Cohn

* A dramatization of the Diary of Anne Frank which was rejected by Broadway producers has been staged successfully in Hebrew in Israel. Critics found Meyer Levin's version most acceptable. In fact, the play by Levin, author of Compulsion and other novels, seems to be more faithful to the unlucky girl's diary and to dramatize ideas of deeper Jewish significance lacking in the Broadway production.

The drama was staged by the newly formed Soldiers' Theater which is touring Israel, playing in military camps and outlying civilian settlements. Peter Frye is the director, a professional, though most of the actors are army recruits and recent drama school graduates.

Levin wrote the first draft of the play in 1952, authorized by Mr. Frank, Anne's father, two years earlier, before an American publisher could be found for the book.

After the play's run in Israel, Levin hopes to show it in the United States.

* The junkyard was where the St. Louis Symphony went to fill out its instruments for its week's concerts. Score called for a Chinese gong. The part was played by a piece of scrap steel.

* When the photograph of a beautiful blonde, dressed in the uniform of the British Royal Air Force, recently appeared in a number of British newspapers, it touched off a flood of letters suggesting that the girl be used in all recruiting posters for the service to show the world how glamorous British women are.

Unfortunately it couldn't be done. The girl in the picture was American actress Jill St. John, wearing the uniform for her role in MGM's comedy spy-thriller, The Liquidator.

* Two miles of San Joaquin County roads are in good shape, thanks to Cool Hand Luke, the Warner Bros. motion picture drama starring Paul Newman. Script calls for prisoners to pave a stretch of highway.

* Leonard Bernstein says he wants the luxury of being able to fail. He has been successful in most everything he has touched in the field of music. Relinquishing his position as musical director of the New York Philharmonic at the end of the 1968-69 season in order to have more time to compose, the Maestro explains:

"The demands of the Philharmonic are heavy, much as I have loved conducting it. They are much greater than they were in the past, when it was possible for a conductor like Mahler to compose during a season."

He has been commissioned to write a work, presumably a theater piece that might take the form of an opera, for the opening of the John F. Kennedy Center for the Performing Arts in Washington, D.C. Up to now he has not as yet found a libretto or the source of one.

* Fifty-year-old Yehudi Menuhin will make his conducting debut with the American Symphony coming Sunday afternoon. The noted violinist does not look a day older than 42.

What very few recall is that Menuhin conducted the Dallas Symphony Orchestra at the end of World War II. He remembers how scared he felt going onto the podium.

"On the night of the performance, I was so nervous that I nearly fell on my face while mounting the podium and had to be helped onto it by the concertmaster. Everything seemed to go reasonably well. At any rate, I wasn't stoned."

Menuhin married Diana Gould in 1947. She was a dancer with the Diaghilev and Rambert companies and acted on stage. His first marriage at 22 to Nola Nicholas had ended in divorce.

He is very much in love with his wife. "I'm more in love today then ever before. Love accounts for the equilibrium, joy, richness and diversity of life. It is due to Diana very largely that I know and have these good things."

Menuhin used to be sorry he was a prodigy; he felt retarded in other fields. On the other hand, he has acquired many things for which he is grateful, love of foreign languages and reading.

He rejoices in his four children. Two are by the first wife: Zamira, wife of the Chinese concert pianist Fou Ts'on, who made him a grandfather of a boy at 48; Krov, his son of 26, who is with the U.S. Army Special Forces and engaged in underwater exploration. From his present wife, Gerard is 18, theater bent, and Jeremy, 14, has the makings of a musician. He began to compose before he could write words and has made his debut as a pianist.

FOUNDER OF COMPANY AND STAR - Viveca Lindfors, founder of The Strolling Players, a company which produced the off-Broadway presentation of Brecht on Brecht, in conjunction with George Tabori, also stars in another of its productions, Three Boards and a Passion, which comes to Toronto's Royal Alexandra Theater on Thursday, December 8th, through Saturday, December 10th.

HUMAN RELATIONS

Prom & Problem

DR. ROSE N. FRANZBLAU

QUESTION: Our only daughter who will be 16 next month has already informed us she is going to her prom this June with a boy whom we don't approve of. She intends to be out all night and come home in the early hours of the next morning.

We are terribly upset about this, but she is going. Besides, all the other children do it, so why can't she?

ANSWER: There is nothing more frightening to a child, strange as it may sound, than being able to intimidate her parents. The more she gets her own way, the more she may, paradoxically, demand extra privileges. The hope is always there that the parents will finally be strong enough to say "no" and stop her. This is every youngster's concept of true parental protectiveness.

The fact that your daughter made an announcement about what she plans to do does not constitute the promulgation of a law or commandment which you are obliged to follow. She may be presenting this plan, as if it were a fait accompli, in the hope that it would spur you to take a definite stand and tell her openly and honestly what she can and what she cannot do and also the reason why.

You do not make it clear whether your disapproval is of the boy or of the plan to stay out all night on the night of the prom. If her date for the evening were a boy whom you liked and approved of, would you have given your consent?

If you feel that this boy can't be trusted to take care of your daughter and behave in a gentlemanly way, you have reason enough for disapproving of this date, or any date with him. However, when you don't say this openly, you are again attacking the problem in a circuitious way.

A parent has not only the right to voice her disapproval when it concerns the welfare and adjustment of her child, she must speak up early, and not wait until a relationship has been established.

Permission to youngsters to see each other, means parental approval. They cannot understand, therefore, why after having been given permission to date a boy, the parent should suddenly find him unacceptable.

Take a stand alongside your husband in this matter and let your wishes be known and your will prevail. With your love and concern to keep her company, your daughter will not feel so alone because she is an only child.

toronto after dark

FLANDERS AND SWANN AGAIN

Flanders and Swann are appearing again this week in their 1967 revue, At The Drop Of Another Hat, at O'Keefe Center, for a two-week engagement.

As writer and composer respectively, their sophistication, urbanity and insight of their material are difficult to match. They are the zaniest of sophisticated zanies.

STROLLING PLAYERS

The Strolling Players, a company of five founded by Viveca Lindfors and George Tabori, presents Three Boards and a Passion, starring Viveca Lindfors and Alvin Epstein, Thursday, December 8th, through Saturday, December 10th, 8:30 p.m. at the Royal Alexandra Theater.

The play is a dramatized commentary on acting, actors, playwrights, critics and, in fact, all of Theater. Presentation ranges from comedy to drama to music to mime; from Greek classics to 1965's theater of the absurd.

INGMAR BERGMAN FEATURED

The Seventh Seal, featuring Ingmar Bergman, plus a short film, Swedish Cinema Classics, will be shown at York University Theater, Burton Auditorium, coming Sunday, December 4th, 8:30 p.m.

TO DIRECT MONTREAL PLAY

Ben Lennick, who with his wife Sylvia form with Jack Merrigold Belmont Theater Productions, will direct The Adventures of Mendel Fish for the 1967 Central Ontario Regional Drama Festival. One of four plays written by Canadians, The Adventure of Mendel Fish, by Montreal playwright Aviva Ravel, will be produced by Vera Delworth of the State 61 Players from Port Credit.

ENGAGING BALLADEER

Through Saturday, December 17th, Robert Jason, balladeer, appears at Castle George. His beautifully expressive voice and impeccable taste in choosing numbers from the widest possible pop-to-ethnic range has afforded him a tremendous repertoire. Accompanied by his guitar, he is a dynamic personality whose future appears unlimited.

NEW OFFERING

The Jewish Wife, by Bertolt Brecht, will be performed from Monday, December 12th, through Sunday, December 18th, at The Coach House, along with two other one-acters: The Hero; The Day the Horse Came Out to Play Tennis. Both are written by Arthur Kopit. Earl J. Bennett directs.

A SOLDIER'S FATHER

A Soldier's Father, a film about a citizen of the Soviet republic of Georgia, an old peasant who loved his family, his son and the land on which his vineyard thrived, plays this week, to December 7th, at the Brighton Theater.

The father grieves for the son who lies in hospital recovering from a battle wound. In his search for his son, the father also finds himself in the front lines.

The gripping drama with its surprising outcome makes its Toronto debut in Russian dialogue, with English subtitles.

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What Is Jewish Art

by Isaac Deeutscher

THE VISION OF MARC CHAGALL

Even in his youthful works, those painted before 1910, Marc Chagall was the forerunner of Surrealism; German art historians describe him as the originator of Expressionism. With Chagall, says Andre Breton, dream and metaphor conquered modern painting.

The motifs of his dream-like vision are fixed from the outset; the same fragments of outward reality occur again and again in the stream of his fantasy; and it is a single stream of fantasy that runs through all his pictures - a single dream dreamt and painted in an immense multitude of variations.

Throughout Franz Meyer's "Marc Chagall", a study by the artist's son-in-law, he stresses the religious-Jewish background of Chagall (although in his conclusion he says that this was only one of the elements in Chagall's outlook). He maintains that "the waters of Jewish mysticism had always nourished the roots of his forebears' spiritual world and thus the sources of his art," and that Chagall's "fundamental anti-realism accords with the iconoclasm of Judaism."

Again and again Mr. Meyer refers to the Hassidism, the religious romanticism of Eastern European Jewry, and even to the mediaeval Cabbala, as the sources of the painter's inspiration.

Chagall's Jewishness is undeniable - he is steeped in Jewish folklore. But his alleged indebtedness to the Cabbala and to the Jewish theological heritage is hardly credible. Least of all can it be said that his Surrealism "accords" in any way with Judaism.

Judaism's hostility towards the visual arts is notorious. By enforcing rigorously the commands, "Thou shalt not make any graven image", rabbinical Orthodoxy stunted the growth of the visual arts far more cruelly than even Calvinism did.

The walls of the synagogue were bare and grim, even though sublime liturgical poetry and song resounded under its roof. The little town within the Jewish pale of Eastern Europe, the Shtetl, had its superb cantors and musicians, its bards, poets, and composers of folk tales; but it had no painters or sculptors. Even the Hassidic revolt against Talmudic scholasticism did not weaken the millenia-old abhorrence of the "graven image"; and the Hassidic revivalism too quickly ossified into yet another rabbinical Orthodoxy.

It was in defiance of tradition, outside the synagogue and in opposition to it, that the Russian or Polish Jew began to paint; and it was only just before the close of the XIX century that he did so. Isaak Ilyich Levitan, the master of the Russian landscape, made his career in the 1880's and 1890's; but he grew up outside the pale.

Within the pale, the first generation of Jewish painters came to the fore later - Chagall may still be counted as one of that generation, one of the pioneers. For a Jew to paint was to rise in revolt, to achieve an act of emancipation. The revolt was directed against Jewish clerical obscurantism as well as against Russian oppression. Around 1905, the Red Flag cast its reflection on the painter's canvas. Chagall took to the palette just after the defeat of the 1905 revolution, when a mood of despondency and resignation was spreading within the Jewish pale and without. The Jewish intelligentsia repented of their revolutionary "follies"; and, with J.L. Peretz, their leader, were on the "way back to the synagogue." Yet in Chagall and through him the long suppressed visual imagination of the Jew burst out like a volcano exploding in rainbows.

Yet, for all its implicit revolt against the constricting tradition of Judaism, Chagall's painting is Jewish in a sense in which the cosmopolitan painting of Modigliani or Soutine is not. In most of his work, which is uncompromisingly representational and symbolist, he is the painter of his native Shtetl Vitebsk.

On it his vision is focussed. He paints its crooked, narrow streets and houses while he is there on the spot; he goes on painting them in Paris, where he sets them under the arches of the Eiffel Tower; and he sees them again in blood-soaked nightmares during the holocaust of Eastern European Jewry. He paints the Shtetl of the hewers of wood and drawers of water, not that of the middle classes.

His father, familiar to us from so many paintings, spent his life in the back-breaking labor of a porter, pushing barrels of herring for local traders. The multi-colored apparitions which people Chagall's surrealistic world are beggars and butchers, cattle-dealers and soldiers, petty shopkeepers, itinerant preachers, and homeless fiddlers. Sometimes he draws Jews, who in their majestic dignity look like descendants of Rembrandt's rabbis. But he tells us that these were beggars whom he would dress in his father's prayer shawl and phylacteries before he made them sit for him.

Even the interiors he paints, the isbas, the rickety and poverty-laden bedsteads, tables, chairs, and cloaks, so realistic in their dream-like unreality, belong recognisably to his parental home; he gives soul to the poverty of the Shtetl and turns it into poetry. And when he portrays Bella, his fiancee and wife, the daughter of a wealthy Jewish family of Vitebsk, he views her from a distance, looks up to her, and underlines her social status, as if he were painting a Spanish princess.

CHAGALL'S FAMOUS "THE JEW IN BLACK AND WHITE"

Vision takes shape: Looking back on Chagall's early works one is struck by the precocious revelation of his artistic personality. The untutored beginner of the years between 1907 and 1910 was already, with a breath-taking originality and courage, giving shape to his vision in The Musicians, The Wedding, The Couple, The Holy Family, Circumcision, and La Kermesse.

Early enough he absorbed the influences of Cezanne, Van Gogh, and Gauguin; but these influences, having enriched him, dissolved, as it were, within his artistic constitution. If Chagall's response to Picasso and Cubism was ambivalent, his reaction to the early Russian expounders of abstract art, Malevich and the "Suprematists," was one of outright hostility. Non-representational painting is to him a contradiction in terms; and his vision of the world is hermetic and intolerant of alien intrusions.

The spontaneity of Chagall's "Surrealism" testifies, of course, to the universality of artistic ideas. This new "ism" must have been "in the air" if, in his Vitebsk backwater, he anticipated it even before the intelligentsia of the Russian capital cities had an inkling of this new "Freudian" approach to art.

Perhaps only a young painter, quite unencumbered by academic routine, could so boldly disregard the realistic and naturalistic conventionalities that still dominated Russian painting. But Chagall's surrealism sprang also from his Jewish imagination. It may be said that the entire existence of the Russian Jews within the pale was "surrealistic".

Ground down by poverty and persecution, shaken by pogroms, numbed by an archaic Messianic faith, torn between hopes held out by Zionism on the one hand, and revolutionary Socialism on the other, Eastern European Jewry was hovering over the precipice. The Jewish Luftmensch, economically unproductive and rootless, struggled helplessly yet tenaciously for survival, and survived as if by miracle.

In his fantasy he raised himself above the realities of his existence and scaled dizzy heights of wishfulfillment only to be hurled down *again and again in rude* awakenings. The Jewish imagination sought to escape reality or to make life fluid, bright, unpredictably miraculous; and Jewish humor and self-irony cried and laughed over the constant clash between hopes and realities.

Sholem Aleichem created in his Menachem Mendel the Jewish Quixote of Eastern Europe, a figure as sublime and grotesque as the old Knight Errant, but one which also included Sancho Panza within his character. This Jewish mood was the source of Chagall's feeling. In his imagination, too, dream and reality are not polarized, not separated from one another.

He looks at the world with the hazy and feverish eye of the Jewish child, the cheder boy, for whom the age of miracles is still on. And so lovers do float over the roofs of Vitebsk; a beggar is or may be a fallen angel, if not some other magic power, or a charmed animal; and the stars do respond to the melody the bearded fiddler plays to them from a roof-top. Therein lies the secret of Chagall's art: in it, the native imagination of the Jewish child wrestles with the nightmares of the Jewish existence.

Chagall, however, is not the Jew at large; he is the Russian Jew. He often writes his nostalgia into the fringes of his pictures; and he does it in the Russian as well as in the Yiddish-Hebrew alphabet. The muzhik's world constantly impinges on the Jewish Vitebsk; and Chagall paints I and the Village in variant after variant.

Although some of his Jews look like the descendants of those rabbis and merchants of XVII century Amsterdam whom Rembrandt had portrayed, most of them, including Chagall's own parents, resemble their Byelorussian and Greek Orthodox peasant-neighbors.

Indeed, there is in Chagall much of the Russian peasant poet. There is a close affinity between his surrealism and Sergei Yessenin's "Imaginism". Both also reacted to the Russian revolution in a similar manner: both responded to its early heroic appeal, and both were affected by subsequent disillusionment and moral depression.

In Chagall's War on Palaces a giant of a peasant carries a landlord's mansion on his head and stumps the earth. The revolution suddenly opened undreamt of horizons before Chagall.

He was appointed Commissar of Art for the Vitebsk province, backed by Lunacharsky, Lenin's great Commissar of Education, he opened his Academy of Art into which the children of illiterate Byelorussian muzhiks and Jewish toilers flocked en masse.

This was an unprecedented and thrilling experience: art, daring avant garde art, was being carried to the people. Then, when the Yiddish State Theatre was opened in Moscow, Chagall began his great work for that theatre and produced his murals and stage designs for the plays of Gogol, Chekhov, and Sholem Aleikhem. To grasp the extraordinary impact of the opening in Moscow of the Yiddish State Theatre, one has to remember that under the Tsars, Moscow, the Holy of Holies of Greek Orthodoxy, was practically out of bounds for Jews. Chagall had the ambition to "turn the Yiddish Theatre into a world theatre"; and the style of his stage-designing did indeed leave its mark on all advanced Russian stagecraft of those years.

That was a great and inspiring time; but already in the early twenties the anti-climax was there: Chagall found himself hemmed in between the hostile doctrinaires of abstract art and the party officialdom which was already crying out for the utility art of "socialist realism". Discouraged, he left Moscow and Russia in 1922.

Behind Chagall's artistic predicament lay a tragedy more fundamental. The revolution had liberated the Shtetl from Tsarist oppression but had also doomed its way of life, its religious tradition, its small traders and artisans, and its Luftmenschen. Chagall was to be the last painter of the Shtetl: the wooden clock and the moon grinding out "the last hour" are there on so many of his canvases.

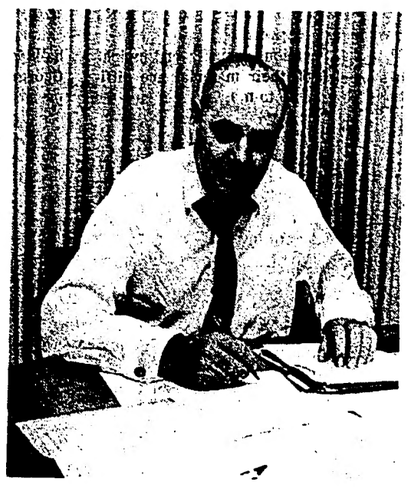
Yet even in Berlin, Paris, and New York, Chagall went on living on memories of his Vitebsk and his Russia - but now he sought refuge in the Jewish tradition, immersing himself in it deeper and deeper.

The Jew, clasping the sacred Scrolls in his arms and rescuing them from flames, becomes a constant motif in Chagall's pictures; so does the Wandering Jew, who amid all the world's upheavals, goes his preordained way.

Continued on Page 10

THE KNOWN SATIRE ABOUT JEW HATERS: "LE VIOLONISTE VERT"

. . . the punks say: We are Jews. And what do we say? . . .



Being North York's only full-time controller is a good reason to re-elect Basil Hall.

Here are 17 others.

1 He has pledged himself to continue to find additional ways and means to help detect children suffering from learning disabilities at the pre-kindergarten level.

2 Implementation of *monthly* tax billing to help property owners budget for this as they do for food, insurance, etc.

3 Provide effective, regular communications to Township ratepayers, (possibly every six weeks) to keep them informed of what the Administration is doing both in North York and at Metro on their behalf. This will enable a more positive approach to be taken to matters such as zonings and re-zonings.

4 Increase hospital services. Emphasis on care for the aged and mental health services.

5 Determine and implement a positive solution giving tax relief to retired homeowners living on a fixed income.

6 Press for the establishment of "Family Counselling Centres" in the Township, where residents experiencing financial or other difficulties could receive expert advice. Free.

7 Press for the establishment of free "legal aid" offices in the Township.

8 Demand at Metro the completion of the Spadina Expressway *before* construction of the Queen St. subway.

9 Demand at Metro the extension of the Yonge St. subway to at least Finch Ave.

10 Press for as early as possible a completion date for the Yonge St. Civic Centre, thus providing a rallying point in which all North York citizens may take pride.

11 Continue to press for additional industrial development and redevelopment thus enabling your Administration to "hold the line" on residential taxes.

12 Press for a detailed study of the Township's public transportation system and bring improvement to areas where this is sorely needed. As well, to expend every effort to bring the introduction of a one-fare system to Metro.

13 Provision of more bus shelters where needed.

14 Increase co-ordination among private and public agencies to provide increased recreational facilities where required in the Township.

15 Bring the Township "up-to-date" by installing sewers, roads, curbs and sidewalks where required. And ensure all future developments in North York comply with this formula.

16 Get rid of trees ravaged by Dutch Elm disease. And encourage service clubs, private citizens, Boy Scout and Girl Guide groups, etc., to participate in a broad scheme of tree planting.

17 Press for the introduction of a "transfer" program in North York's new community college enabling students who wish, to gain entrance to an accredited university.

BASIL HALL RE-ELECT CONTROLLER

"Your first choice for full-time controller"

Let's keep Toronto Booming!

Dear Voter,

I consider myself one of the luckiest men in the world.

For the past three years I have had the great fortune of watching, taking part in, and helping guide this city to a point where I honestly believe it to be one of the most exciting cities anywhere.

Toronto is prosperous. It's growing dynamically. And it's a city of ideas -- brilliant ideas. It's just plain exciting.

I intend to keep the excitement mounting. I want to see more and more industry settling in Toronto ... more and more tourists visiting a city that's beautiful, fun, and memorable ... I want to see more huge office buildings ... and hospitals ... and lovely green parks.

I'm proud of the way this city's growing, and I'm sure you are, too. So may I just suggest to you that on December 5th, you ask yourself one simple question before you vote: Why stop now?

Philip G. Givens

N.Y. Times Reports

ISRAEL ANGRY

JERUSALEM

—Premier Levi Eshkol criticized Sunday last week's "one-sided decision of the Security Council" and pledged that Israel would continue to defend herself against Arab terrorism.

According to the New York Times correspondent,

The statement was made at a Cabinet meeting and, in an unusual gesture, broadcast tonight over the state radio. The Security Council censured Israel Friday for a military attack against the Jordanian village of Es Samu. Officials here criticized the United Nations action as having failed to recognize the long series of Arab incursions that led to the raid.

The Premier's statement was apparently intended to mollify a nation angered and frustrated over recent events.

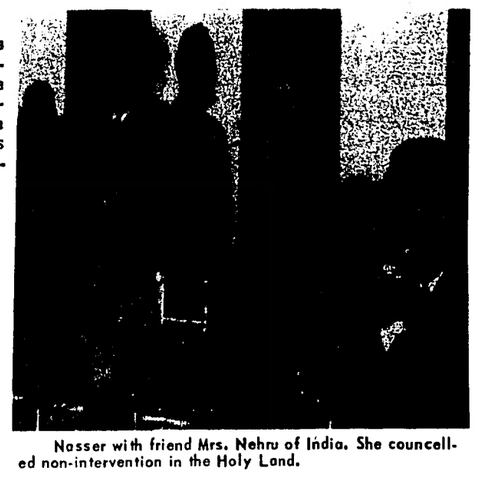
The retaliation raid, which followed months of Arab harassment, was widely condemned abroad and had the unforeseen result of badly undermining the position of King Hussein in Jordan.

New Incident Reported

only 24 hours after the United Nations censure, an Israeli driving home with his family near a settlement two and half miles from the Jordanian border was wounded by a burst of automatic weapons fire.

It was the first indication of a renewal of Arab attacks. Many Israelis expect that the border terrorism will be renewed now that the United Nations has acted against the Israeli retaliation.

The Israeli Government also announced tonight that it had withdrawn a complaint lodged with the Jordan-Israel Mixed Armistice Commission over the incident that led to the Nov. 13 Es Samu raid because of a "distortion of facts" by the United Nations in adjudicating an earlier complaint.



Nasser with friend Mrs. Nehru of India. She councelled non-intervention in the Holy Land.

A Foreign Office spokesman said that the "inquiry would be pointless" in view of the earlier decision. Observers here could not recall a similar move by Israel, and it appeared to be a hardening of policy.

Technical Point Critical

The earlier decision concerned the sabotaging of a train on the outskirts of Jerusalem. The United Nations chairman of the Mixed Armistice Commission, whose vote is always the deciding one, failed to fix blame because of a technical point and "conflicting circumstances."

Premier Eshkol's statement, the public part of what had been expected to be a highly charged Cabinet meeting, said:

"So long as the Security Council has not adopted effective measures to stop the aggressor, it is the duty and right of an attacked state to defend itself."

"Our experience teaches us that self-defense is imperative for our survival," Mr. Eshkol said, adding that it was "a categorical imperative." The United Nations, he said, did not recognize the right of the Jewish people to re-establish its state in 1948 "in order that it should be left defenseless against sabotage and murder."

Mr. Eshkol's statement was evidently intended to reassure Israelis who feel, along with many members of the Government, that the United Nations censure, coupled with the Jordanian riots set in motion by the Nov. 13 raid, have precluded any further reprisals against Jordan. The rioters have demanded arms to fight Israel.

The general feeling here is that the field is more fertile than ever for border incursions by terrorists believed to be directed from Damascus. The Syrian Government has openly called for King Hussein's downfall as well as Israel's defeat. There were complaints here that the Nov. 13 raid was directed against Jordanian territory rather than Syrian.

Israel has embarked on a program of greater border protection, but it will take months or years to complete a task involving fences, light, increased patrols and other techniques.

The result, it is felt, probably will not be totally effective.

U.N. Forces Criticized

Maj. Gen. Moshe Dayan, former Commander in Chief of Israel's armed forces, voiced criticism last night of any attempt to station United Nations troops as a buffer between Israel and the Arab states.

The retired general, now a member of Israel's Parliament, in remarks prepared for delivery asserted that the aim should be to move toward "normalization of relations with neighbors," adding that the buffer for the establishment of Israel as a nation.

Jacques Torczyner, president of the Zionist Organization, gave a scroll and the first Israel medallion. General Dayan minted (to mark) the 10th anniversary this year of the Sinai campaign. General Dayan commanded Israel's forces during the campaign, in which Israeli forces invaded the Sinai Peninsula. Originally the area was used as a base for attacks.

Opposes Separation Role

General Dayan said he did not believe that United Nations forces should separate Israel from Arab states, referring to the presence of Scandinavian and Canadian troops in the Gaza strip, which separates the United Arab Republic from Israel. United Nations forces have been in the Gaza strip since the 1956 fighting.

Arab and Israeli farmers, the general said, "should plow their lands right up to the frontier, and get used to living in neighborly proximity."

Last week, reports from Washington indicated that United States officials were considering steps for a permanent sealing of the borders between Israel and Jordan and between Israel and Syria. The aim would be to end the intermittent Israeli-Arab border raids and infiltration, which have kept the Middle East in turmoil.

Premier Eshkol subsequently told his Cabinet that a major effort would be launched to seal Israel's borders against Arab infiltrators. He stressed the need of deployment of forces on the borders, especially those with Jordan and Syria.

Javits Assails Council

Senator Jacob K. Javits, Republican of New York, sent a telegram to Secretary of State Dean Rusk Sunday criticizing the Security Council condemnation of Israel for the raid on Jordan. He said it "ignores" raids by Arab countries on Israel, and demonstrates the Council's "weakness."

"The United Nations must be an effective force for peace, not a partisan umpire of international events," Senator Javits said in the telegram.

The Senator recommended that the United States call for a great-power conference within the framework of the United Nations, similar to the Geneva conference on Indochina in 1954.

He also suggested that the United States push for expansion of the United Nations peace supervisory machinery, particularly the emergency force now patrolling a portion of Israel's border.

MORE REPORTS ON PAGE 9

"merely creates a fiction in neighbor relations, and thereby defers the peace."

General Dayan spoke at a dinner given in his honor by the Zionist Organization of America at the New York Hilton Hotel. More than 1,000 people attended. The dinner also commemorated the 19th anniversary of a United Nations resolution

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Elect A Full-Time Trustee
For Our Children's Education
X JOSEPH, GOLDENBERG, Children's Camp Director — Ward 3 Toronto

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ALDERMAN,
WARD 1
BOROUGH
OF YORK

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- REGIONAL EXECUTIVE MEMBER, ZIONIST ORGANIZATION OF CANADA
- EXECUTIVE MEMBER, BRANCH 513, FARBAND L.Z.O.
- MEMBER, ADL PUBLICITY COMMITTEE, DISTRICT 22, B'NAI B'RITH
- PRESIDENT, SOCIETY FOR THE RECOGNITION OF CANADIAN TALENT
- MEMBER, COMMUNITY PLANNING ASSOCIATION
- MEMBER, UNITED NATIONS ASSOCIATION

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David Peters, Q.C.; Max Shecter; Kalmen Berger; Julius Hayman; Mrs. Dora Israelson; Dr. Reuben Brown; Allan Perly; Dr. Max Glassman; Jacob Egit; Charles Garfunkel; Vincent Regan, Q.C.; Ernie Ryan; Mrs. E. Lockyer; George Steinhouse; Morris Jackson; Hye Kirshenbaum.

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IN THE NEW BOROUGH of YORK

FUJI MICRO SAFETY N

toronto synagogue news

SYMPOSIUM

B'nai Israel Beth David Congregation, in conjunction with the Jewish Public Library, tendered a Jewish Book Month symposium on Thursday evening, December 1st, at the synagogue. Theme: The Learned versus the Am Ha'aretz. Panelists were Rabbi Dr. Moses J. Burak of Beth Jacob Synagogue and Rabbi Albert Pappenheim of B'nai Israel Beth David; Morley Pape was moderator.

Arrangements committee included Julius Marcus and Mrs. Percy Dolgoff, co-chairmen, cultural committee of the Jewish Public Library, and Mrs. Murray Vernon, chairman, adult education committee, BIBD.

CLUB MEET

The breakfast club of Holy Blossom Temple will meet Sunday morning, December 4th. Sydney Harris, Q.C., will speak on: Freedom of Speech and the Cohen Report.

ANNUAL MEET

Holy Blossom's annual meeting takes place Sunday afternoon, December 4th, 2:30 p.m.

SECOND OF SERIES

On Sunday morning, December 4th, following services at 8:30 a.m., Torath Emeth Jewish Center will hold the second of its cultural breakfast series on great, classic Jewish works, each representing a special philosophic approach. Dr. S. B. Ullman, senior consultant of the Bureau of Jewish Education, will discuss: Maimonides' Guide for the Perplexed (Moreh).

ADULT CLASSES

At Torath Emeth Jewish Center, Rabbi M. Ochs speaks daily between Minkha and Maariv on Mishna and Dinim (Laws and Customs); Mr. I. Cohen, mornings between 6:00 - 7:-- a.m., Daf Hayomi; Rabbi M. Kaplan, Saturdays, 8:00 a.m., Talmud (Shabbos), and Talmud (Kthubboth), one hour before Minkha; Rabbi M. Ochs, Monday evenings, 8:00 p.m., Talmud Kiddushin; Rabbi D. Roodman and Mr. I. Cohen, Thursday evenings, Chofetz Chaim Shmiras Haloshon Mishne Bruro.

Oneg Shabbos takes place monthly.

Golf Instructors

Tony Marco, past president of the Professional Golfers Association of America, is golf instructor on the Zin Lines Flagships, S. S. Shalom, which is on a 13-day special golfers cruise to the Caribbean.

On this cruise, Marco is conducting golf clinics at sea and is helping passengers improve their game through the use of the ship's practice driving range.

Some of the best courses in the western hemisphere, in the course of the cruise, are located at St. Croix, Virgin Islands, San Juan, Puerto Rico, Montego Bay, Jamaica and Freeport, Bahamas.

The cruise has picked up passengers at Port Everglades, Florida, on December 1st for a nine-day circuit of the islands.

AT WREATHPLACING CEREMONY - The coordinating committee of Toronto B'nai B'rith has placed a wreath at the Cenotaph on Memorial Day. Present were (from left to right) Marvin Meretsky, Civic Affairs chairman of the coordinating committee, His Worship Mayor Philip Givens, Q.C., a past president of Upper Canada Lodge and coordinating committee, Carl K. Keyfetz, Q.C., past president, Toronto Lodge, and chairman of its Civic Affairs Committee, and E. James Cooper, Leonard Mayzel Lodge, and chairman of Toronto B'nai B'rith coordinating committee.

Mayor Givens has attended this dedication ceremony many times. It is Mr. Keyfetz' 22nd consecutive year of placing the wreath on the Cenotaph.

Munich Students Organize Against The Nazi Group

Munich (Reuter). - Munich students have re-founded the anti-Nazi White Rose Society to fight against the right-wing National Democratic Party and its supporters. The original White Rose Society was a group of Munich University students who carried out anti-Nazi propaganda in 1943. In February that year, its leaders, Sophie Scholl, 21, her brother, Hans, 25, and a professor of philosophy Kurt Huber, were captured, tortured and executed.

A manifesto issued by the new group says that the NPD election victories in Hesse and Bavaria showed that "there are men in Germany who have forgotten everything and learned nothing."

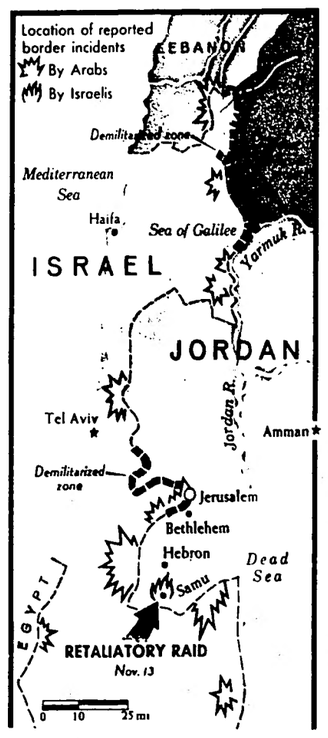
A leader of the new White Rose, Rainer Huf, said "The Nazis gained much of their strength from young people, and already at NPD rallies, speakers are calling it the party for young Germans. We must take this from them. The NPD is an octopus. We must have a bigger and stronger octopus."

EBAN: U.N. COUNCIL IGNORES CAUSES OF BORDER STRIFE

Jerusalem Post Service

"The principal weakness in the Security Council's deliberations on Jordan's complaint is that they dealt exclusively with the consequences of the tension in the region without inquiring into the causes," the Foreign Minister, Mr. Abba Eban, stated Friday night in Jerusalem. Speaking at the "Vocal Newspaper" at the Journalists' Association Club, he said the Council totally ignored the basic fact that Israel's neighbours initiate the hostilities. Israel only reacts to it.

He singled out New Zealand's vote as being the voice of conscience rather than of political calculation, and praised the New Zealand delegate for his refusal to subscribe to an unbalanced resolution.



Time Map of Israel showing points of interest

Mr. Eban stressed that Israel is not wedded to any particular doctrine when it comes to defending itself against hostile acts. "But on one thing we are all agreed. The suggestion that we submit to murder and pillage and be satisfied with sending notes and complaints is not a reasonable nor a serious one," he said.

Sometimes, he went on, there is an apparent conflict between our desire to improve our international standing and our need to defend ourselves. "Many countries would be unreserved in their praise if we were to acquiesce in the organized sabotage attacks directed against us from neighbouring countries. The question is, how should we act when good marks for restraint are obtained at such a price?" he stated.

It was clear to the Cabinet on November 12 that the reprisal action would involve a certain political risk, he declared. On the other hand, Mr. Eban was confident that through determined efforts it would be possible to reduce the differences between ourselves and friendly governments to this particular incident.

The Foreign Ministry, in an official announcement on the Security Council resolution, stresses the fact that the resolution overlooks the central factor in the Middle East equation, the fact that for the past two years Israel has been the target of incessant infiltration and sabotage acts originating in neighbouring territories. As phrased, the resolution does not contribute one whit to advancing the cause of peace in the region, it was said.

The statement reaffirmed Israel's position of not seeking to interfere in the internal affairs of the Arab states, including Jordan.

Jordanian Village under Israeli siege

Our diplomatic reporter adds:

The resolution is the strongest ever to be adopted against Israel. Its sharpness is attributed in Jerusalem to the troubled situation in Jordan, which undoubtedly prompted the Western Powers, including the U.S., to sympathize with the Jordanian complaint. This also accounts for the extreme obliqueness in the only allusion to the incidents which provoked the reprisal.

DISCUSSES ENDOWMENT PLAN OF HEBREW UNIVERSITY – Present at a gathering recently in the home of Mr. and Mrs. Lionel Schipper of Toronto are (left to right): Lionel Schipper, Endowment co-chairman of the Toronto Chapter, Canadian Friends of Hebrew University; Mrs. Ralph Halbert; Dr. Bernard Cherrick; Mrs. Lionel Schipper; Dr. Ralph Halbert, Toronto Chapter president.

Dr. Cherrick, executive vice president (public relations) of Jerusalem's Hebrew University, addressed a series of parlor gatherings in the interests of the University's Family Endowment Plan during a visit to Toronto recently. Among the meetings he addressed are Scopus Chapter of Hadassah, the executive committee and chapter friends of Toronto Hadassah (WIZO) and an assembly of the Senior High School classes of the Associated Hebrew Day School.

HANUKKA RECEPTIONS FOR I. KORN

L.Z.M. Honours I. Korn

The Actions Committee of the LABOUR ZIONIST MOVEMENT of Toronto will have an opportunity to meet with Chaver Korn on WEDNESDAY, December 7th at 8:00 P.M., at the TOWN HOUSE, 881 EGLINTON AVE. W.

The occasion will be a reception in honour of Itzhak Korn who will participate at one of its regular sessions.

Chaver Korn, world leader of Labour Zionists, thus will have an opportunity to hear local Labour Zionist leaders on the Actions Committee discuss vital problems facing the Labour Zionist Movement and the Jewish community of Canada as well as the activities of the Regional Office. The members of the Actions Committee will have the benefit of hearing privileged information about the current situation facing Israel externally and internally.

Labour Zionist Regional Chairman, KALMEN BERGER, who just has returned from Israel, will chair the session of the Actions Committee.

Histadrut Welcomes Itzhak Korn

The Israel Histadrut Campaign of Toronto will welcome ITZHAK KORN at a festive HANUKKA OBSERVANCE on Thursday, December 8th at 8:30 P.M., in the auditorium of the LABOUR ZIONIST CENTRE, 12 Viewmount Ave.

The program will include the lighting of the Hanukka candles by children of the BIALIK HEBREW DAY SCHOOL, followed by recitations in Hebrew and Yiddish. HABONIM, the LABOUR ZIONIST YOUTH MOVEMENT, will present a HANUKKA dramatization in English, Sholem Aleichem's immortal story, "Hanukka Gelt", directed by Mrs. Mordechai Sheffer.

ITZHAK KORN will speak on "Israel At The Crossroads: What Kind of Future Are We Shaping?" As part of this presentation, Mr. Korn, who has been a leader in Histadrut Haovdim, Israel's famous Federation of Labour, will analyze the increasing role of Histadrut in helping Israel and in the development of its natural and human resources.

RALPH ROTMAN is Chairman of the Israel Histadrut Campaign of Toronto.

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David Hoffman
CHAIRMAN

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SATURDAY EVENING DECEMBER 3RD THROUGH SUNDAY DECEMBER 4TH

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Member of the Israeli delegation to the United Nations

NATHAN SILVER, President
BEN MILNER, Chairman, Arrangements Committee

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FOR YOU

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X | PICCININNI, JOE

CHAGALL

Continued from Page 7

We see both these motifs at the center and in the foreground of The Revolution, which Chagall painted in 1937.

By the side of a praying Jew we see there a Lenin-like figure, turned upside down, and Red Flags and scenes of the Russian civil war in the crowded background. This was an ambitious yet confused composition: it lacked focus in form as well as idea; it testified to Chagall's bafflement by his theme; and he himself cut up the picture into pieces.

Yet Chagall is not by temperament a tragic artist; he has had tragedy thrust upon him. The decade after his return to Western Europe, the period between 1923 and 1933 was for him a time of respite, enjoyment, and triumph. He never had in him anything of the restlessness which perpetually drives Picasso to negate and repudiate himself and his own achievement.

Chagall is inclined to self-contented serenity, even to complacency. He is "optimistic"; he seeks reassurance and consolation in the "biological permanence of life". Yet the ordeal of European Jewry comes to fill his canvases. He paints his Guernica or rather his Guernicas, the long series of his Crucifixions, Crucifixions in red, in white, in blue, in yellow. Chagall's Christ, is not Christian; he is the epitome of the Jewish martyrdom. He is "stretched in all his immense pain above the world of horrors. (Around him) men are hunted, persecuted, murdered."

Always wrapped in the Jewish prayer shawl, he sometimes wears the cloth cap and the ragged trousers of a poor Vitebsk Jew; below him, on the earth, are crowds of terror-stricken and fleeing Jews; synagogues and sacred Scrolls are going up in fire and smoke. And while in Christian representations all suffering is concentrated in Christ and is overcome by his sacrifices, in Chagall's Crucifixions Christ does not vanquish suffering.

We see not one but many Christ figures, in the work-a-day clothes of poor Jews, stretched on crosses along the familiar narrow and crooked streets of Chagall's Vitebsk. And Chagall takes Christ back into Jewish history; in the Crossing of the Red Sea, painted in the years 1954 and 1955, he opens a symbolic perspective on the destiny of the Jews with the towering figure of Moses in the forefront and the Jewish martyr on the cross in the distant background. Chagall's vision grows in power, sharpness, and intensity. Yet under-lying it all is his reconciliation with Jewish history, his surrender to it. He denounces and condemns no one. Over the ashes of Majdanek and Auschwitz he weeps his Kaddish, the great prayer for the dead.

THE DREAMS OF THE MAN WITH THE ETROB

News Analysis

THE WORLD AND ISRAEL

London, (JCNS) It is easy to gain an instant reputation for morality by condemning Israel's reprisal against Jordan.

But the U.N. Security Council no less than individuals must ask if they are not, in fact, in danger of indulging in selective indignation and varying standards at the expense of Israel.

Professor Norman Bentwich, argues that the Government of Israel should practice havlaga (self-restraint) as the yishuv did during the 1930s. The analogy is unconvincing. What havlaga meant then was avoidance of indiscriminate reprisals against innocent Arab civilians. Responsible Jewish leadership always favoured defence against armed bands and, when occasion permitted, carrying the fight into the enemy's camp. It is also argued that reprisals only intensify Arab hostility.

There is little evidence to justify any conclusion other than that Arab hostility will last until they decide that the State of Israel is invulnerable. Their enmity is not based on Israel's actions, but on its very existence.

No one in Toronto, New York, London or elsewhere has the right to ask the Jews of Israel to commit or risk national disaster by unilaterally relinquishing the use of force.

Restraint should be urged upon those who are seeking to destroy a legitimate State rather than those who defend it.

KEEP SMILING

WISE HENS

The Rebbi always ate chopped eggs as an appetizer for his Sabbath meal. One Sabbath this favorite dish was missing. The Rebbi wanted to know why.

"It 's the end of the summer," explained the rebbitzin, "and the hens don't lay many eggs. You see, earlier in the season the price of a single egg was one groschen, but now it is three groschen.

The holy man remarked: "Praise be Thy beloved Name, Master of the world! Thou givest intelligence not only to the cock but also to the hen. At one groschen she stopped laying eggs, but at three groschen she is beginning to lay them again."

TIMES CHANGE

Abie: Business is so bad, only the Messiah could help us.

Maxie: Suppose the Messiah arrives, do you think he'd improve the tailoring business?

Abie: Absolutely. His coming also would mark the resurrection of the dead and they'd need new clothes.

Maxie: But don't forget that among the resurrected would be tailors. So we would still not have enough work.

Abie: Don't worry about them. What do they know about the latest styles?

VAGUE

Two Polish panhandlers were arrested in another city for begging on the street. When the case was up for trial, the judge asked, "Where do you live?

Answered the first schnorrer, "So where should I live?"

"And you?" asked the judge of the other. "Oh, I'm his neighbor."

RECIPE OF THE WEEK

BOILED BRISKET OR CHUCK ROAST

4 pounds fresh beef brisket or chuck roast
Cold water
1 onion studded with four whole cloves
6 whole pepper corns
2 teaspoons salt
2 tablespoons vinegar
2 carrots, cut into 2-inch lengths
2 small turnips, quartered
1 parsnip, diced
1 rib celery with leaves, cut into 2-inch lengths
3/4 cup vegetable oil
1/4 cup chopped onion
2 tablespoons flour
2 tablespoons freshly grated horse-radish, or to taste
1/4 teaspoon dry mustard

Wipe meat and place in a large, deep kettle. Cover with water and add onion, pepper, salt, vinegar, carrots, turnips, parsnip and celery. Bring to a boil, cover and simmer slowly until meat is tender, three to four hours. Place meat on a warm platter.

Strain broth. Concentrate by boiling rapidly 10 minutes. Remove surface fat and measure two cups.

Heat vegetable oil in a small pan and saute chopped onion until tender. Blend in flour and gradually stir in broth. Bring to a boil, stirring until mixture thickens. Add horseradish and mustard mixed with a little water.

Serve the sauce separately. If desired, fresh vegetables can be prepared and simmered in the strained broth before it is measured for the sauce. The vegetables then can be used as a garnish for the meat platter.

Yield: six to eight servings.

ON DECEMBER 5th

RE-ELECT

CONTROLLER

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CAMPBELL Q.C.

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for

NORTH YORK

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"Paul Hunt, a dynamic young contestant ... offers the only possibility of a rebuke to the Service administration."

Controller

HUNT

ON

DEC. 5th

Elect

Bill

DENNISON

FOR PROVEN PERFORMANCE

DENNISON: fights high taxes because he has respect for the taxpayer's dollar.

DENNISON: leads the fight to give the homeowner a 5 year tax exemption on improvements.

DENNISON; won the fight to give all citizens the civic vote.

THIS TIME AS MAYOR

VOTE FOR

COMMON SENSE

ORLIFFE

for Controller

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X | ORLIFFE Herbert Q.C.

CITY OF TORONTO,

VILLAGE OF FOREST HILL,

AND VILLAGE OF SWANSEA

MUNICIPAL ELECTIONS

Reward of $50.00

FOR CONVICTION OF PERSONS APPLYING FOR BALLOTS IN THE NAME OF OTHER PERSONS

Pursuant to City of Toronto By-Law, I hereby offer, in the name of the Corporation, to pay, on the conviction of the offender, a reward of $50.00 to any person who supplies information leading to the apprehension or conviction of any person guilty of applying, at a municipal election within the municipality, for a ballot paper in the name of another person in contravention of clause (g) of Section 130 of The Municipal Act.

Persons convicted of the above offense are liable to imprisonment for any term not exceeding six months.

For this offense committed at a previous election, several persons were convicted and imprisoned.

C.E. NORRIS,
City Clerk.

Toronto, December 2, 1966

CITY OF TORONTO

VILLAGE OF FOREST HILL AND

VILLAGE OF SWANSEA

MUNICIPAL ELECTIONS

ADVANCE POLL

Notice is hereby given that, pursuant to an Order of the Ontario Municipal Board, a poll will be held in the

CITY HALL, COMMITTEE ROOM NO. 1
on THURSDAY, FRIDAY and SATURDAY
1st, 2nd and 3rd December, 1966

The poll will open daily from 12 noon to 8:00 p.m. Only persons who file a declaration at the time of voting to the effect that they expect to be absent from the municipality, or confined in a hospital, or acting as election officials who in carrying out their duties will be unable to attend the poll at which they are entitled to vote, or who for religious reasons are prevented from voting on the day fixed for polling, December 5th, 1966, and who are entitled to vote at Municipal Elections, may record their vote at the Advance Poll.

Toronto, November 28, 1966

C.E. NORRIS,
City Clerk and Returning Officer

CITY OF TORONTO, VILLAGE OF FOREST HILL AND VILLAGE OF SWANSEA

MUNICIPAL ELECTIONS

DECEMBER 5, 1966

SPECIAL NOTICE

TO NEW CANADIAN CITIZENS

AND PERSONS LEFT OFF VOTERS' LIST IN ERROR

A person whose name has been omitted from the Voters' List because he or she is entered on the Assessment Rolls for the City of Toronto, Village of Forest Hill or Village of Swansea as an "alien" may obtain a certificate to vote provided evidence satisfactory to the Clerk of the Municipality has been produced that such person is not an alien. Note: This applies only to persons entered on the Assessment Rolls. Certificate to vote will be issued to such persons provided citizenship papers are brought to the City Clerk's Department, City Hall.

The wife or husband of a qualified voter whose name has been omitted from the Municipal Voters' List provided he or she is not otherwise disqualified, and any other person whose name is entered on the Assessment Rolls for the City of Toronto, Village of Forest Hill or Village of Swansea, but whose name has been omitted from the Voters' List in error may obtain a certificate to vote by applying to the Clerk of the Municipality.

Applications for above certificates will be received at the City Clerk's Office, City Hall, Toronto, any time during regular business hours or on Saturday, December 3rd from 9 a.m. to 5 p.m.

Toronto, November 28, 1966.

C.E. NORRIS,
Returning Officer.

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X | ARCHER william I.

for mayor

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RETURN DEC. 5th

X | LAMPORT, ALLAN A.

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Former Councillor Village of Forest Hill

ELECT

SIDNEY H.

BANKS

ALDERMAN

Ward 3

MONDAY, DECEMBER 5, 1966

POLLS OPEN 10 A. M. to 8 P. M.

BANKS, SIDNEY H. | X

MUNICIPAL ELECTIONS - - DECEMBER 5th, 1966

CITY OF TORONTO, VILLAGE OF FOREST HILL AND VILLAGE OF SWANSEA

NOTICE TO ELECTORS

Electors are urged to vote before 5 p.m. to avoid congestion at the polls. Please do not wait until peak voting hours (5 p.m. to 8 p.m.) to cast your votes.

IF YOU HAVE CHANGED YOUR PLACE OF RESIDENCE this year and your name does not appear on the Voters' list at your present address, attention is drawn to the fact that you may vote in respect to your former residence provided you are on the Voters' List at that address.

POLLING PLACE LOCATIONS: All ward and polling subdivision boundaries have been changed. Electors are urged to note location of polling place stated on post card mailed to all electors advising where to vote.

Toronto, December 2, 1966 VOTING HOURS 10 A.M. TO 8 P.M. C.E. NORRIS, City Clerk.

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ANNUAL DINNER GATHERING – Mrs. Bella Cooperman, president of the Ladies Auxiliary, Ner Israel Yeshiva College of Toronto, addresses the guests at the college's seventh annual dinner which took place recently.

At Mrs. Cooperman's left may be seen Rabbi Yaakov Weinberg, dean of the yeshiva; directly behind, Wilferd Gordon, Q.C.

toronto women's news

BOARD MEET

A board meeting of the Women's Auxiliary of Ner Israel Yeshiva was held recently, chaired by Mrs. David Drebin. Also present were Mesdames Rose Donsky, Sholom Gold, S. Goldstein, B. Goodman, David Cohen, Ely Cooperman, Max Perlman, Max Karoly, Sandy Hoffstedter, Jacob Weinberg, Jean Rotenberg, D. Zimmerman.

A Hanuka package party was held on November 20th.

SPONSORS MEET

Sisterhood of Torah Emeth Jewish Center is sponsoring a meeting of the Couples Club tomorrow evening, Saturday, 8:30 p.m. Professor Cotz is guest speaker, Topic: Agnon.

DONOR DINNER

Donor Dinner of Shaarei Shomayim Synagogue takes place on Tuesday evening, December 6th. A fashion show will be featured.

FRIENDSHIP NIGHT

A Friendship Night, sponsored by Ontario Branch, National Women's League, United Synagogues, was held at Adath Israel, Monday evening November 28th. Rabbi Israel Silverman of Hamilton's Beth Jacob was guest speaker.

Beth Sholom choir entertained. The cast included Mesdames S. Anisman, H. Arnoff, P. Band, W. Feldman, S. Greenwald, H. Keystone, N. Kussner, A. Lubin, H. Lurie, H. Rosenblatt, D. Ross, M. Shugar, L. Silverberg, S. Silverstein, B. Sugar, H. Slater, D. Talbot, B. Tickton, W. Wagman, R. Yarmouth. Mrs. Varda Hall conducted, accompanied by Mrs. Sara Barkin Sandler. Choir chairmen are Mesdames Esther Wagman and Fanny Feldman.

A musical presentation written by Mrs. Goldie Yarmouth was narrated by Mrs. Ruth Silverstein.

HOSPITAL HAPPENING

A Hospital Happening took place at O'Keefe's lower loung last Tuesday afternoon, sponsored by the Women's Auxiliary of New Mount Sinai Hospital Campaign Committee, headed by Dr. Reva Gerstein. A pledge of $500,000, redeemed in a period of five years, was made for new obstretical facilities.

The Happening honored contributors of the pledge. Door prize was a fur coat. Miss Phyliss Panet sang, accompanied by Earl Paimes. Mayor and Mrs. Philip Givens were guests. Convenors of the event were Mesdames Samuel Norris and Israel Shapiro, and their committee.

GENERAL MEETING

Beth Emeth Bais Yehuda Sisterhood held a general meeting recently, presided by Mrs. M. Okrent, president. Mrs. Joseph Kelman presented an opening prayer on books, with particular reference to the present Nobel Prize winners in literature, Shmuel Agnon and Nelly Sachs.

Mrs. H. Nissenbaum rendered the minutes of the previous meeting; Mrs. H. Shadlyn reported on the library and presented a short reading; Mrs. I. Cooper reported on the results of the P.E.P. bazaar.

Mrs. Jack Oberman extended greetings on behalf of the Ontario Branch, National Women's league; she extended an invitation to attend Friendship Night, November 28th, at Adath Israel.

Guest speaker the Ralph Chernin, president of the synagogue, who spoke on: Wills and Estate Planning. Mrs. P. Shulman introduced him; he was thanked by Mrs. H. Shadlyn. Represhments were served.

HANUKA LUNCH

The Women's Auxiliary of the Jewish Home for the Aged and Baycrest Hospital will tender a Hanuka luncheon on Wednesday afternoon, December 14th, at Beth Tzedec auditorium. A fashion show will be featured, with residents of the Home as models. Mrs. Merle Parker will be coordinator; Mrs. Irving Wintrob, to preside.

EXEC LUNCH MEET

An executive luncheon meeting of the Hebrew Weston Sanitarium Service Club was held recently at the home of Mrs. Pearl Freeman. Mrs. Sydney Freeman presided; Mrs. Saul Greenberg read the minutes.

Mrs. Harry Frisch, hospital convener, requested volunteers for the Hanuka visit to the Sanitarium and the chronically ill unit.

Mrs. Sydney Winkler, president, reported that the project, Meals on Wheels, was inaugurated on Monday, November 21st.

Members also toured Fougder House, Thursday, December 1st.

Next general meeting will be on January 17th at the home of Mrs. Samuel Winick.

MEETING

Adath Israel Sisterhood will have a general meeting on Tuesday, December 6th, 8:30 p.m., chaired by president, Mrs. Harry Solomon. Mrs. Sammy Taft will read the D'var Torah. Following reports will be made: M. Nathan Goldman, Torah fund; Mrs. Harry Levine, sherry party; Mrs. Henry Rosenberg, show. Mrs. Philip Granovsky will make presentations.

Zev Bloom will introduce winners of the Hanuka literary contest. Rabbi Erwin Schild will introduce Nathan Garnick who will speak about the life and works of Sholom Aleichem.

A musical, Fiddler, will be held Wednesday and Thursday evenings, December 7th and 8th respectively, composed of Sisterhood members, directed by Mrs. Harry Pollock. Mrs. Henry Rosenberg is chairman.

ANNUAL TEA

Jordania Chapter, Zionist Revisionist Organization, held its annual tea recently at the home of Mrs. Nathan Silver, Mrs. Silver welcomed the guests, along with Mrs. Joel Krakauer, president, Mrs. Morris Mlotek, Mrs. Michael Snidman, tea convenors. Pourers were Mesdames L. Freedman, I. Hacker, S. Frankel, M. Lubin, R. Fromer, B. Cooper, A. Zatner, R. Rosenberg.

Convenors were Mesdames H. Abella, S. Arbuck, Z. Aroni, E. Baker, A. B.

Continued on Page 12

NU, SO VOTE!

BY RUTHIE

Girls, I don't intend to make a drusha (speech) — though Ned says what else could it be coming from me — but, no matter what you do, get out and vote next Monday. After all, since we are the power behind the throne (says everybody if he knows what's good for him), let's see our choice make it.

* * * * *

I remember Election Day from way back.

Every province, every state has its own set of laws up to a point. And where I lived, the kids benefited most. Because Election Day was a legal holiday and the general pattern was movies after Mama cast her vote. We couldn't wait to shudder watching those wild westerns.

From year to year the routine of the day never varied. Papa used to get up a little earlier than usual so he could drop in at the polls on his way to work.

When he left the house at seven, Mama's parting words were, "Now remember what I told you! Make sure you push the right lever!"

If Mama's man won, she beamed. If not, Papa got scathing looks for a long time afterwards because Mama insisted his vote went the other way — how else could she have lost?

* * * * *

Home practise always began weeks before. Mama scanned the papers so minutely, her ears were glued to the radio, so that made her a mayven (connoisseur). Of course, she knew the paper was Papa's prerogative, but.

"So what do you know, stuck all day in the shop? I have the whole day to talk to people, to find out," which meant her neighbours she met on the stoop or at market — all on the same intellectual level.

"Now, remember," she cautioned the night before, "that's the man . . . "

And while she took a breath during the tirade, Papa got his chance in edgewise.

"Nu, so why dofka (especially) him? He'll do eppes (something) for the Jews? I won't have to sweat from seven every morning?"

"Don't be a fool. I say, for him, so it should be for him."

"So, my gebildetta (cultured) wise guy, how do you know?" persisted Papa.

"Simple," Mama concluded. "Every picture I see him, he's kissing somebody, he," and here she slowed down to impress upon her spouse every word, "always says how much his wife helps him, without her he couldn't manage, he always calls her, darling . . . "

One more stand Papa made. "So what's his platform?"

But Mama held her ground. Menacingly, "Never mind, just vote my way."

So just to hold peace, Papa gave in.

* * * * *

Nu, if we kids always took Mama's advice in politics — a shayn punnim vollt die velt gehott (a pretty face the world would have)! Her interpretations were unique, to say the least.

Like, once she turned on the TV in the middle of a program. All of a sudden she let out a howl.

"A special bulletin! Another war!"

We dropped everything and ran to the idiot box.

Nu, so what shall I say? It was the middle of a war picture and she mistook it for a special news broadcast.

* * * * *

Anyway, girls, Election Day is exciting wherever you are — and a privilege. So get out and vote even if the results don't change the face of the earth.

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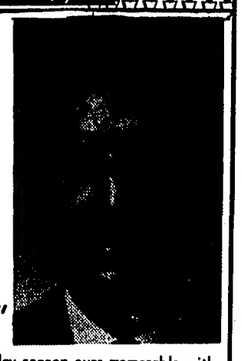

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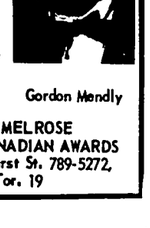

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Toronto Obituaries

BORNSTEIN, ALEX. On November 22nd, late of 2 Lissom Crescent.

BOTKIN, SADIE. On November 24th, late of 66 Spadina Road.

IRONSTONE, MOSES. On November 23rd, late of Sudbury, Ontario.

LUSTIG, MRS. MALKA On November 20th, late of 1035 Eglinton Avenue West.

MIODETSKY, ESTHER. On November 21st, late of 23 Marlington Crescent.

REITAPPLE, MARY. On November 24th.

SAMUELS, MYRON. On November 25th, late of 4 Austin Crescent.

SEGAL, AMELIA. On November 24th, late of 1757 Victoria Park Avenue.

WORKMAN, JACK R. On November 25th, late of 2400 Bathurst Street.

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CONDOLENCE

The Management and Staff of The Canadian Jewish News record with deep sorrow the untimely passing of our colleague, Mrs. Shirley Risen.

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toronto women's news

Continued from Page 11

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LECTURE

Women's Auxiliary, New Mount Sinai Hospital, will launch its first lecture of a series, Planning for Better Health, for You and Your Family, on Wednesday afternoon, December 7th, in the hospital auditorium.

A panel of experts will discuss: The Pill. Participating will be Dr. A. J.L. Solway, cardiac specialist, Dr. Samuel Norris, Dr. Sidney M. Tobin, gynecologists, Dr. Alfred Margulies, psychiatrist.

STUDY GROUP MEET

The Study Group of Clanton Park Sisterhood held its first meeting, Wednesday afternoon, November 23rd. Rabbi N. Rabinovitch spoke on: Faith and Superstition.

TO BE HONORED IN HAMILTON -- Toronto industrialist Stanley Sobol, president of Ken Steel Ltd., for whom the Hamilton Hebrew Academy Zichron Meir will name its new educational building. The exercises followed by a banquet will take place on Sunday afternoon and evening, December 18th, on the campus.

David Hoffman, Hamilton community leader, is chairman of the Academy, one of Canada's foremost Jewish institutions of learning. Rabbi Morton Green is its spiritual leader.

MASS CALL-IN JORDAN

Army patrolling city streets

Tel Aviv (Jerusalem Post Service)

Jordan ordered the conscription of all male citizens between 18 and 40 for three months' military training as a state of siege gripped most of the country. Two persons were killed and six others were seriously injured on Friday after troops opened fire on rioters demonstrating against the regime.

According to Amman Radio the Arab Legion has also begun distributing arms to villagers and building fortifications along the Armistice lines "in accordance with a plan drafted in conjunction with the Unified Arab Command."

Armed troops patrolled the Old City of Jerusalem and towns along the Jordan River's west bank after hostile demonstrations against King Hussein's regime. Two persons were shot dead by troops in Jerusalem on Friday. Reports from other towns said at least five were killed and several injured during other demonstrations.

OLD CITY QUIETED

Jordan-held Jerusalem remained quiet yesterday afternoon and the indefinite curfew imposed following Friday's riots was lifted for two-and-a-half hours to permit shopping.

The city's governor, Mr. Anwar al-Khatib, announced that the curfew would be lifted for nine hours today, and that if the situation remained quiet it would be withdrawn on Monday.

Army patrols toured main streets and maintained watch from rooftops and strategic points.

The Cairo-based Palestine liberation organization (P.L.O.) had called on all members of Mr. Wash e-Tel's cabinet to resign by noon yesterday. The P.L.O., in broadcasts from Cairo, has been urging refugees to take up arms against the Jordan government.

A **Jerusalem Post** reporter notes that a couple of bursts of fire from the direction of the Old City could be heard on the Israel side of the border early Friday afternoon. Yet the scene in the Jordan part of Jerusalem outside the Old City walls, as seen from a vantage point on this side, looked normal and gave no indication of trouble. The open area around the Dome of the Rock was also quiet, and virtually deserted, even during and after noon prayers on Friday.

The bus, pedestrian and car traffic in the vicinity of Damascus Gate was heavy, which is normal for a Friday.

The gates of the Old City were closed Friday night and no one was permitted to enter or leave. Barbed wire blocked roads out of the suburbs.

Ramallah, Nablus and Hebron were reported encircled by Beduin troops of the Jordanian Army.

(In Beirut, the Palestine Liberation Organization said about 50 persons were killed or wounded in Friday's clashes and that hundreds were arrested in Jerusalem, Nablus, Ramallah, and other West Bank centres.)

(Our Arab Affairs Monitor adds that for the first time Jordan has officially admitted the outbreak of demonstrations Amman Radio last night quoted an official communique as stating that "leftist agitators in the pay of anti-Jordan Arab powers" had infiltrated into the ranks of "peaceful demonstrators who were expressing their pride over the courageous stand of the Arab Legion at Samua.")

Interior Minister Abdel-Wahab el-Majali revealed in a statement issued in Amman last night that the authorities have made a number of arrests in connection with last week's riots. He did not specify the number but accused, without naming them, certain Arab and foreign quarters of having "bought some people." He said some of the arrested had admitted their crimes, and large sums of money had been confiscated from them.

MANDELBAUM GATE SHUT

The Mandelbaum Gate border checkpost in Jerusalem was closed on the Jordanian side Friday afternoon as the curfew went into effect in the Old City, "Ilim" reports. It was partially reopened yesterday afternoon to allow two groups of American tourists to cross from the Old City into Israel. They left after the U.S. Consul in Jerusalem crossed into the Old City and persuaded the Governor to allow the American nationals through the checkpost. The U.S. Consul crossed into the Old City in the early afternoon after having been turned back earlier in the day together with other consular personnel who wished to cross over.

The Americans who arrived reported that there were large demonstrations against King Hussein in the Old City on Friday and that some shots were heard. The few diplomats who were allowed through later yesterday afternoon reported that the Old City was quiet yesterday.

Some 10,000 Palestinian refugees staged a demonstration in the Gaza Strip yesterday against the rulers of Jordan.

Reprisal: Israeli Army units closing in on a Jordanian village.

British Citizenship to Israel

London, (JCNS) Almost 500 Israelis have adopted British citizenship in the past three years.

Figures released by the Home Office reveal that 182 Israelis became British citizens in 1963, another 147 in 1964 and 134 last year.

The majority of those - 285 - did so by marrying British citizens or by being minors, but 178 Israelis adopted British citizenship by naturalisation. They include businessmen, scientists and professionals.

Although they have taken up British citizenship, they are still regarded as Israeli citizens as well, as dual citizenship is accepted by Britain and Israel.

Most of these new British citizens also retain their Israeli passport if only for practical reasons. For, according to Israeli law, people who were citizens of the country at any stage can enter Israel only on a Israeli passport.

To retain an Israeli passport, which usually expires after two years, the Government expects Israelis to return home for an unspecified length of time, at least once in five years.

According to Israeli Embassy officials in London, most holders of Israeli passports fulfill this requirement. However, when the Government sees genuine reasons - lack of funds or poor health, for instance - it waives this condition.

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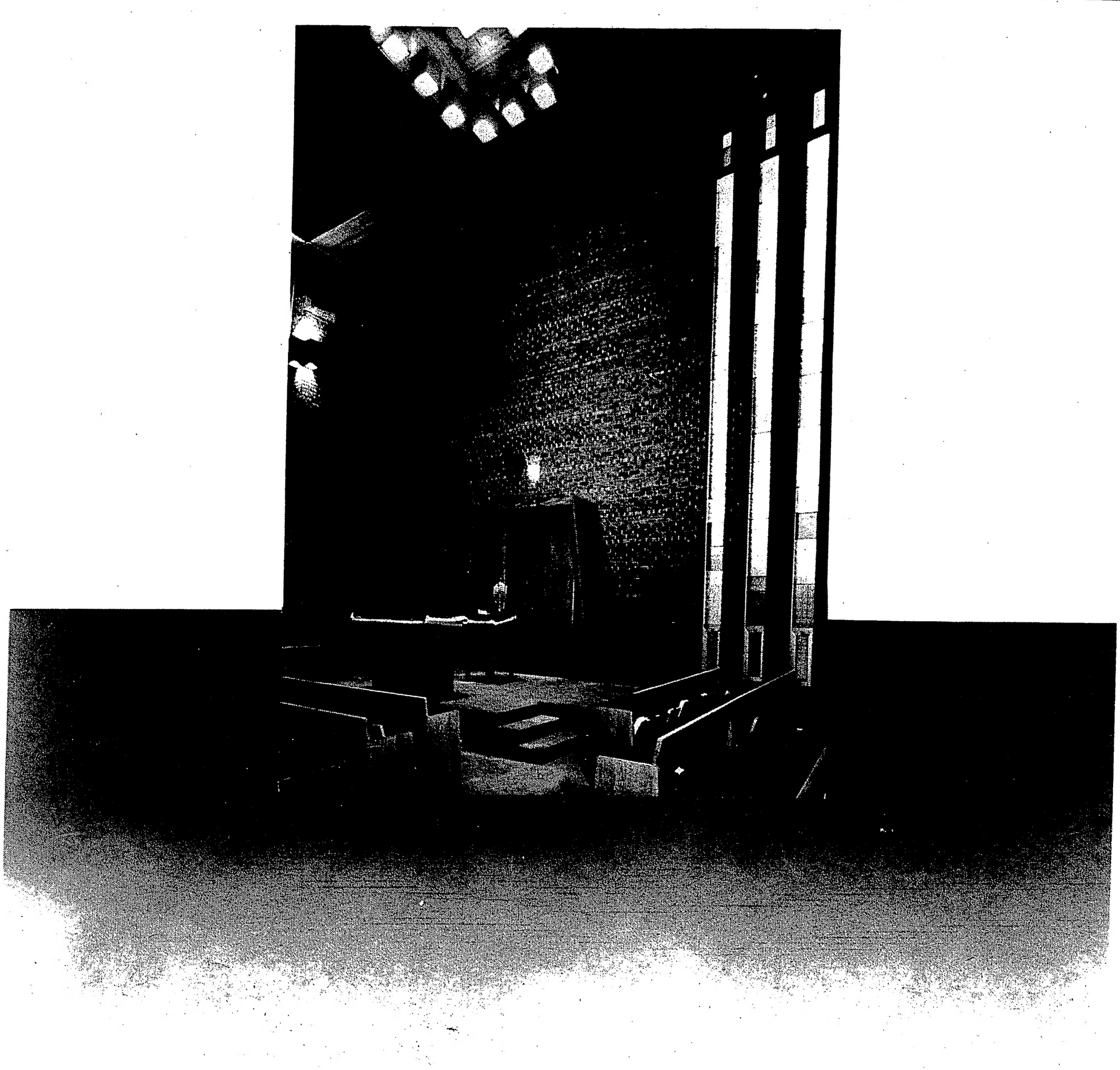


The Menorah Shines Bright In Peterborough

INSIDE THE MAGAZINE: David Ben Gurion; Harry Golden; and others. Hanukah Greetings

World Discusses Germany

From REGINALD PECK

of the Sunday Telegraph

BONN.

HE occupies no official position at the moment, save as a party leader in Bavaria, yet his influence is felt throughout German politics. He does not divulge his future plans, yet he may well be Chancellor before long.

Franz-Josef Strauss has been called many a nasty name in his time—including four letter ones such as Nazi. But since the Bonn Government crisis burst on the country three weeks ago he has been given two new titles: "King-killer" and "King-maker," the first for his part in ousting Dr. Erhard as Chancellor, and the second for enabling Herr Kiesinger to take over the succession, at least as Christian Democrat nominee.

Herr Strauss would reject the first title on the grounds that it was the Free Democrats, with whom he is not linked, who brought Dr Erhard down by walking out of the Cabinet; and the second on the grounds that, although the vote of his 49 Bavarian Christian Social deputies was decisive, they voted in a bloc only as a matter of personal conviction and not on the orders of their leader—himself.

Those who use the new nicknames point out that, although the Free Democrats indeed played matador that fateful Oct. 28, Strauss had for so long been playing picador that the bull never had a chance. Strauss himself and the *Bäyrische Kurier*, which he owns, had been unremitting from the start in flinging barbs at Dr. Erhard for his policies.

Since the fall of Erhard, Strauss has been more open—telling election audiences in his own Bavaria last week that he had come not to bury Caesar but to praise him. With crocodile tears, he paid tribute to Dr. Erhard's achievements as Economics Minister—and then sneered at his excessive good nature as Chancellor. The man who had set out to be "everybody's darling had ended as everybody's doormat."

Although still mistrusted by many politicians for his dubious part in the *Spiegel* affair, Strauss has lately worked himself into a position of extraordinary power, and he is clearly grooming himself for the future, whatever he imagines that may be.

Power Behind The Throne

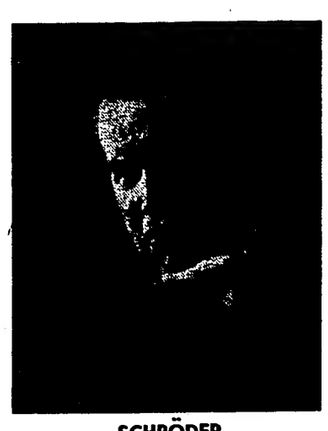
To improve his over-Teutonic image, for instance, he has made himself look more intellectual by brushing back hair that used to give him too low a forehead. He has also embarked on a course of economics at Innsbruck University. The economic papers with which he bombarded poor Dr. Erhard in the final months before the crisis were part of the doctorate he was writing—or so they said.

Strauss has tempestuous energy and fire in his belly—though there is as yet no clear sign what it will burn. He is a born politician, with a thirst for power capable of overcoming all obstacles.

They say he is at work on a still grander Grand Design than any that he has already published. But all that is known so far is that he wants to sign Germany up again with General de Gaulle—despite the obvious danger of turning his country into a vassal state.

Even if it is an exaggeration to say that today's election in Bavaria is the most fateful in Germany since Hitler came to power, it is still very important. It will show whether the neo-Nazi vote in Hesse was a flash in the pan or not. But it will also show whether Strauss, the maker and breaker of political kings, has been able to get any nearer the throne himself.

GERSTENMAIER



SCHRÖDER

BARZEL

Continued on Page VI

Franz-Joseph Strauss: fire in the belly.

Lou Grant © 1966 Los Angeles Times Syndicate

'Who said it was stamped out?'

Memo from the Publisher

The cover of this Hanuka 5725 Magazine features a photomontage of the exterior and the Holy Ark of Peterborough's new prize-winning synagogue.

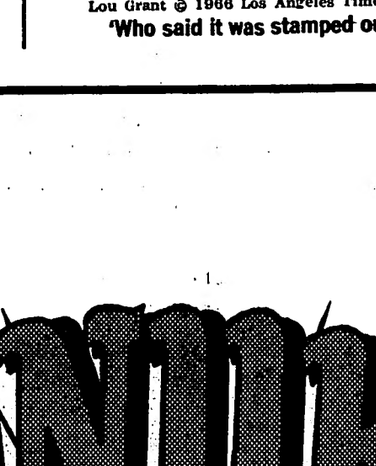
The beautiful Beth Israel Synagogue in Peterborough won this year's design award (architects: Craig, Zeidler and Strong, Toronto).

The Canadian Jewish News selected the Peterborough Jewish community for its Hanuka magazine feature because of the exemplary dedication of sixty-five Jewish families in the small Ontario town to Jewish continuity of good, neighbourly living. It is a model community.

Hanuka means rededication. As our Peterborough Jewish families light the candle in their new house of worship this coming Wednesday evening, they will be overwhelmed by the satisfaction of a task fulfilled and by the true spirit of rededication. Many another community will be inspired to follow their example.

CHANUKAH

GREETINGS



Feast of the Candles

from

STEINBERG

Another Leaf From B.G.'s Memoirs

MY EARLY YEARS IN THE HOLY LAND

How I Landed In Jail

The first of us who went to Palestine at the beginning of the Second Aliya, Shlomo Zemah, had to steal 500 roubles from his father for the journey. I lived in Warsaw at the time, and Shlomo came to me there, and told me that because he was sure his father would be after him the next day, I must hide him. I hid him, and the following day, his father came to me, sure that his son was there. He wanted to see Shlomo, but I was afraid he would prevent him from travelling, so I did not want to tell him where Shlomo was hidden. Then his father threw himself down, and kissed my knees in entreaty. I though I was going to fall through the floor. There was I, an 18-year-old being entreated by Shlomo's father, a rich and important man. I could not stand it any longer, so I asked him to swear an oath that he would not prevent Shlomo from going to Palestine. He swore the oath, and then I told him where his son was, and brought the two of them together. They were very glad to meet each other, and Shlomo's father, in fact, made no attempt to stop him going.

GIRLS IN PLONSK

There is another thing that comes to my mind just now. In Plonsk, boys and girls never used to go out together. I had a friend, whose name I can't give you, who lived at the end of one street, and just opposite them, there lived a family with a daughter of his age. The two of them had never met each other or spoken to each other, but they fell in love with each other at sight.

Take myself, for instance. When I was studying in Warsaw I lived with a family who were friends of ours, and had two daughters studying in the same Gymnasia. One of them came to Plonsk to visit me. We walked together in the street, just as we would have done in Warsaw. But the whole of Plonsk came after us shouting: "What's this, a boy walking out with a girl!" Things like that had never happened in Plonsk before.

Boys and girls generally got to know each other only through a Shadhan. Take the couple I started telling about. The boy had already left Plonsk for Palestine, and she had run away from home and be smuggled out of the country, in order to rejoin him.

My father used to pay great attention to his dress. In Plonsk they used to say that he dressed like a Litvak, with a collar, a short jacket, and the kind of broad hat that they called "Kapalush" in Yiddish. He did not wear the same kind of cap with a short peak, like the rest of the Jews used to wear. We children would also dress in a more modern way, like father, while the rest of the youngsters in town would wear typically Jewish clothes.

Now I shall tell you a little about Plonsk and its market places. The town was built around two market places, the old market and the new market. The old market was surrounded by streets on all four sides, leading off on one side to the town of Zakotchin on the Warsaw road, to Tchakhanov in another direction, and to Plotzk in a third direction. There were two more roads which led to the new market, and the Poles lived around there as well as on the outskirts of the city. The Jews mostly lived around the old market in the town centre, and on the streets leading away from it.

The Poles used to come to the market place every day, and sell their goods to the Jews. The Jews were mostly of two kinds, shopkeepers and artisans. The artisans, who were poor, were tailors, shoemakers and carpenters. The Jews in business were either merchants or shopkeepers. Some of them traded in timber, because in Poland the rich landowners had forests. Since they did not know what to do with them, they were in contact with Jews, who traded their timber and shipped it to Germany. They would divide the profits between them. Some Jewish merchants even had forests of their own. I think there was one called Khatzmann, whom I came to with my pistol, to demand money for our self-defence organization. He gave me 20 roubles, which for us was a large sum.

I remember one anecdote about the market and my father. He bought a bale of straw from a merchant, and the merchant told him he would wager him three roubles, that he would not cart it home himself. My father agreed, and started off with the straw on a cart. People came running after him. He had to pass in front of the court-house, and the judge called to him and said: "Mr. Gruen, what are you doing?" So he took down the bale of straw, and explained to him that somebody had wagered three roubles, and he had taken the wager. Then he loaded the straw up again and made off for home.

There were other stories like that, with my father. On the one hand he was a respected lawyer, and on the other hand he knew how to mix with everybody at the market place, with the children, with the neighbors and with the servants.

When the time came for me to leave for Palestine, he was not angered at my departure, but sad. I can remember the time I went away clearly. All the young people in Plonsk got together in our big yard, to be photographed. You can see the photograph in the book about the Plonsk community. My father was in the photograph too, though I had other photographs of him as well. He was sad because he wanted me to go to Switzerland, study medicine, and then go on to Palestine. But I refused, and told him I wanted to go at once. He understood my point of view, and sympathized with my feelings, because he was a Zionist and glad that his son was going to Eretz Yisrael. I was not the first to go to Palestine from Plonsk. There were others, not many, perhaps 15 or so. There was Zemah, Shlomo Lavie, who was the best worker in Eretz Yisrael in his day. There were also three girls, one of them the daughter of Simha Aizik the boycotted Hassid, and the two sisters of Kvashnon, the best looking girls in Eretz Yisrael. In fact those were the only two good-looking girls in the entire Second Aliya. One of the three died a long time ago in Sejera, but the others are still alive.

After leaving Plonsk, I returned a few years later, when the time came to report for military service. There was a law in Russia that when a Jewish boy did not report for the army, his father had to pay 300 roubles. After I was two years in Palestine, working in Kinneret at the time, I reached the age of 21, and went back to report for the army. I stayed a few months at home in Plonsk before my call-up, then I reported. They took me in, and although there was something a little wrong with my left eye the army authorities certified that everything was in order. Then they sent me to Tchakhanov, the town where the district military headquarters was situated. According to the law, once a man had reported to the district headquarters, and taken the oath of allegiance, that was that. After taking my oath at Tchakhanov, I went on to Warsaw, and stayed at the same house as before my immigration to Israel, where there were two girls with whom I was very friendly. I went there to hide, and from there I went on, not through Odessa like the first time, but through Vienna on to Trieste and from there to Palestine.

The first time I had travelled, it was with Zemah and the daughter of Simha Aizik, Rachel Beit-Halahmi, and we stayed in Odessa for a week. We travelled on a forged passport because there were four of us, and with us there was a rabbi who had many sons and daughters. We took out a passport in the name of him and his family. To take out a passport in those days was a very difficult process, which cost a lot of money and a lot of trouble. Our forged passport covered the entire family, with all the sons and daughters, so we could take along anybody we wanted. We two boys and the girl all pretended we belonged to the rabbi.

During our week in Odessa we went to visit the Poalei Zion office, and there we met two people whom we admired very much. But the meeting did not turn out as auspiciously as it might have done. We met Ussishkin, and we met Moshe Lilienblum, whose writing I admired very much, and whose books I had at home. I saw th n looking at me as though I were crazy, and saying: "Here's some idiot going to Palestine." It is strange, but that is exactly what Lavie felt, when he passed through on his way to Palestine earlier. He writes about the meeting in his book. I personally would have been loathe to write such harsh things about Ussishkin, as he did, yet I had exactly the same experience, and I know that he was not exaggerating. He describes how he came to see Ussishkin, who they said would be there at ten o'clock. So he waited a whole hour, from nine o'clock until ten o'clock. At ten o'clock Ussishkin walked in, and Lavie got to his feet. Ussishkin asked him: "What do you want?" "I am going to Eretz Yisrael," he said. Ussishkin said not a word to him, and walked into the next room. And that was the end of that. It left a most depressing impression, on him as well as on me, particularly the behaviour of Moshe Lilienblum.

ZIONISTS IN NAME

On a similar theme, I can remember that during the first year after my arrival in Palestine, Wolfsohn turned up, the President of the Zionist Organization after Herzl's death. He met with delegates from all the parties, and I represented the Poalei Zion. I talked with him for two or three hours, and he told me that he too was a Socialist. I wrote a letter to my father about my meeting with Wolfsohn and my talk with him, a letter which was later published, along with others of mine. In my letter, I already asked my father what sort of Zionism this was.

There was another case, which did not involve me personally but which took place the year I came to Palestine, in 1906. Those were the days of the Russian revolution, and in Russia it was impossible to hold a conference, just as in the days of the Czar. There was a general conference of all Russian Zionists in Helsingfors, later the capital of Finland. The province was under Russian control, but there was a Parliament, a free regime, and a constitutional government. It was possible to hold conferences there, so Poalei Zion members from all over Russia got together, to hear what Greenbaum and Jabotinsky had to say. What was the conference all about? Work!! Heavens above! What sort of Zionism was this? Then I realized that for most people Zionism was an empty word. I am convinced that had there been a genuine Zionist movement, the European Holocaust would never have happened, and the Jewish state would have come into being before World War Two, in 1935 or 1937.

Had the Zionist leaders immigrated to Israel themselves, hundreds of thousands would have followed in their footsteps; not all the five million Jews of Russia, but a good part. The economic situation in Russia was difficult, the Government was exerting pressure, and there were pogroms - and as a result the Jews would have followed their leadership. But none of them so much as came, with the exception of Bernstein-Cohen, whose daughter is still here.

He was a physician, in charge of the Zionist office in Stalingrad or Kherson, I think. He came to practise medicine in Yavniel, while I was working in Sejera, but he couldn't find his feet there. He came to Jaffa, and couldn't find his feet there either, so eventually he returned to Russia. At least he made an attempt to settle in Israel, and he was the sole exception.

Not only did people fail to come during Turkish times, when we came to Eretz Yisrael, but they stayed right where they were even after the Balfour Declaration. At that time immigration was unlimited, and it remained so until the first White Paper of 1922.

Samuel submitted to the British Government a proposal on the need to establish a Jewish State with British assistance at the beginning of the war, even before the Balfour Declaration. Lloyd George later appointed him High Commissioner in order to establish the Jewish State, because setting up a Jewish National Home virtually meant setting up a Jewish State. When the Peel Commission came later, and went into the documentary evidence, it also found that the intention was to create a Jewish State. We knew that that was Lloyd George's concept.

Apart from Weizmann, I can't recall any Zionist leader who settled in this country. But I already gave up hope of the Zionist movement, when I met Wolfsohn. Yisrael Shohat and I were on the committee of the Poalei Zion at the time, and there was a strike in the wine-cellars. Most of the Second Aliya people never used to ride anywhere, but used to go on foot instead, except for Yisrael Shohat. So we took an Arab coach to Jaffa, and then on to Rishon Lezion, where everyone waited for Wolfsohn.

When the Rishon-Lezion settlers saw a coach approaching, they were sure it was Wolfsohn - who else would be riding in a coach, they said? As we got closer, settlers came out to welcome us on horseback, firing in the air. And then they saw it was only us - Poalei Zion representatives. Rather a difference!!

I saw that there was a far cry between Wolfsohn and Herzl, and in those days our hero-worship of Herzl was still a part of our lives. I saw that there was a huge gulf which he was unable to bridge, and that Zionism must mean Eretz Yishrael, and nothing else. That impression, and the Helsingfors Conference, made me give up all hope of the Zionist Movement.

ACTING WITH FATHER

When an amateur drama group was organized in Plonsk, my father and I both took part. He had parts in two plays, "Uriel Acosta" and "King Lear". Actually I had forgotten all about that, but when Bracha Habass wrote her biography of me in Hebrew, she went around to all sorts of people from the Plonsk community to get details, and she reminded me of things which I had forgotten about long ago.

I remember that one year I wrote a great deal of poetry. There was a special reason . . . love, you know . . . then I stopped. I lost the poems, and it's a pity. I'm sorry about something else that got lost - the letters I received from Zemah. They were remarkable historical documents. He described people so vividly, that when I came to Palestine and met them, I felt as though I had known them all my life.

The first person I met, who was already known to me from Zemah's descriptions, was on the way to Palestine, in Odessa. I met one of the Ostrovsky brothers in the Hovevei Zion office there. To me he was like a celestial being, a worker from Eretz Yisrael. Later, when I got to know him here, I was a little disappointed, but there I looked at him as though he were something sacred, after getting to know him from Zemah's letters.

I kept all those letters, and when I went to study in Constantinople, I took them with me. Ben-Zvi and I were living together and studying together there. After the second course we had a vacation, and we travelled home to Eretz Yisrael for the holiday. Meanwhile the War broke out, and I dropped everything. That was the end of Turkey and the end of our studies too. I had left all my papers and books behind, but because we were later expelled from the Ottoman Empire, we lost all our belongings.

After the War was over, I went back to Turkey, and went to see the house we had stayed in, the Pension Tartary. It had been destroyed, and a new building was up already in its place. There was not a sign of my papers. I talked in Turkish to the people who were living there then, but they found nothing.

I really regret having lost all my poems, and having stopped writing poetry. I

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HUSSEIN: JORDAN POWERLESS IF ISRAEL ATTACKS

Paris, - King Hussein accused Israel of plotting a full-scale incursion and admitted he would be powerless to repel it. In an interview in Amman with Edouard Saab, correspondent of "Le Monde," Hussein claimed that Israel was doing its utmost to exploit the present split among the Arab powers and provoke a new clash.

He said: "Israel is preparing for a new expedition which this time will not be punitive but expansionist in nature. The enemy considers that the opportunity is too good to be missed. Conflicts which undermine the Arab front encourage him to act rapidly and to do so without fear of serious reaction."

The correspondent described Hussein as having lost his former fine assurance and relaxed smile. He "seemed tired of fighting on several fronts simultaneously."

Hussein was quoted as saying: "The enemy is doing his outmost to provoke us, to impose the place and date of the battle for which we are not prepared.

He said Jordan did not need a second "Palestinian" Army parallel to his own, and reaffirmed his rejection of volunteers from Shukeiry's "Palestine liberation organization." He explained: "It says it will strive henceforth to overthrow the Amman Government. I don't see why I should offer my head to the executioner."

Who's Who In Peterborough's Jewish Community

PETERBOROUGH SYNAGOGUE
BETH ISRAEL COMMITTEE

president: H. Schacher
vice-pres.: M. Black
vice-pres.: J. Rogow
treasurer: W. Goldberg
secretary: M. Golumbia
financial secretary: M. Mandel
trustees:
R. Grafstein
P. Hollend
B. Karp
F. Gishman
K. Brewda
honourary past president: H. Schwartz
Chairman Board of Education: I. Black

LADIES SYNAGOGUE COMMITTEE
PETERBOROUGH

Mrs. Irving Moldaver	Chairman
Mrs. Murray Grafstein	Secretary
Mrs. Frank Katz	Treasurer

PETERBOROUGH HADASSAH

Mrs. Louis Zacks	President
Mrs. Harold Florence	1st Vice President
Mrs. G. Mandel	2nd Vice President
Mrs. Sigmund Pulver	Recording Sec.
Mrs. Frank Gishman	Corresponding Sec.
Mrs. Harold Grafstein	Financial Sec.
Mrs. Ben Karp	Treasurer

PETERBOROUGH B'NAI B'RITH
LODGE #1392 OFFICERS

President	— Harold Florence
1st Vice-Pres.	— Irving Moldaver
2nd Vice-Pres.	— Ben Karp
Treasurer	— Phil Hollend
Secretary	— Al. Goldberg
Chaplain	— Joe Rogow
Guardian	— Albert Florence
Trustees	— Ben Abramsky
	Morris Black
	Syd Bowman
	Jerry Mandel
	Frank Petersiel

Former Beth Israel Synagogue on Peterborough's Reid Street. 1939 – 1965.

Jews In Ontario — *Peterborough*

A SMALL, GREAT COMMUNITY

by Oscar Berson

On October 27th of this year, a relatively small Jewish community suddenly caught national attention. The new Beth Israel Synagogue building of Peterborough, Ontario, was awarded the prize for architectural perfection.

Since then the leaders of the Jewish community, both lay and spiritual, have been busy answering phone calls from various schools and organizations of all denominations asking for the opportunity to visit the new Peterborough synagogue. Rabbi A. M. Babb, who heads this congregation, jestingly told this reporter: "Between conducting tours and performing my duties, I rarely find time to sleep."

However, in this community of sixty-five Jewish families, he as well as his friends, the officers of Beth Israel, understandably are proud of the design award given the Toronto architectural firm, Craig, Zeidler and Strong, for the new Beth Israel Synagogue. The award was won in the third Ontario Masons Relations Council Design Competition in recognition of "outstanding Ontario buildings."

According to the jury, "the architects have achieved in the brick work, lighting, detail, interior colors and general massing a most significant sense of worship."

The judges also noted that provision was made to accommodate an expanded congregation on special occasions, such as high holidays, without destroying the intimacy of the synagogue's interior.

The new Beth Israel is indeed a beautiful sight to behold. Located in this charming Ontario city amid the picturesque Kawarthas, this house of worship truly attracts the eye. For one acquainted with the biblical description of the Temple of Solomon, some of the features of the building are reminiscent of parts of the Jerusalem temple, especially the courtyard.

This reporter was led on a tour by the leaders of the congregation, enthusiastic builders of this community dedicated to the proposition of a Living Israel. Such men--as president H. Schacher, vice presidents M. Black and J. Rogow, treasurer W. Goldberg, secretary M. Golumbia, financial secretary M. Mandel, trustees R. Grafstein, P. Holland, B. Karp, F. Gishman, K. Brewda, honorary past president H. Schwartz and chairman of the Board of Education, I. Black--- actually live for the community, for enhancing Jewish traditions and customs in this small city.

One of the builders of Beth Israel said: "I was born and raised in Peterborough. During my boyhood Jewish residents here were concerned about the future: could Judaism survive as an infinitesimal minority in these surroundings/ Some gave up; they left for the big city. But those who remained found here not only a home but utmost encouragement for their own way of life among their non-Jewish neighbors. From the city officials and the non-Jewish clergy to the average resident among other faiths, there is an absolute feeling of true brotherhood despite religious differences. Indisputably I say Peterborough is one of the truly liberal communities in our country."

There was a time, another companion ventured, when it was virtually impossible to maintain a community organization. Our first spiritual leader and teacher, Philip Black, a disciple of the great Lithuanian Rosh Yeshiva, who was sent here by the late Rabbi Gordon of Toronto, was forced to enter the business world to support his family. Still he left an indelible mark upon the entire community which today, despite its small number, maintains a synagogue, kosher kitchen for catering and, last but not least, an excellent school. Despite

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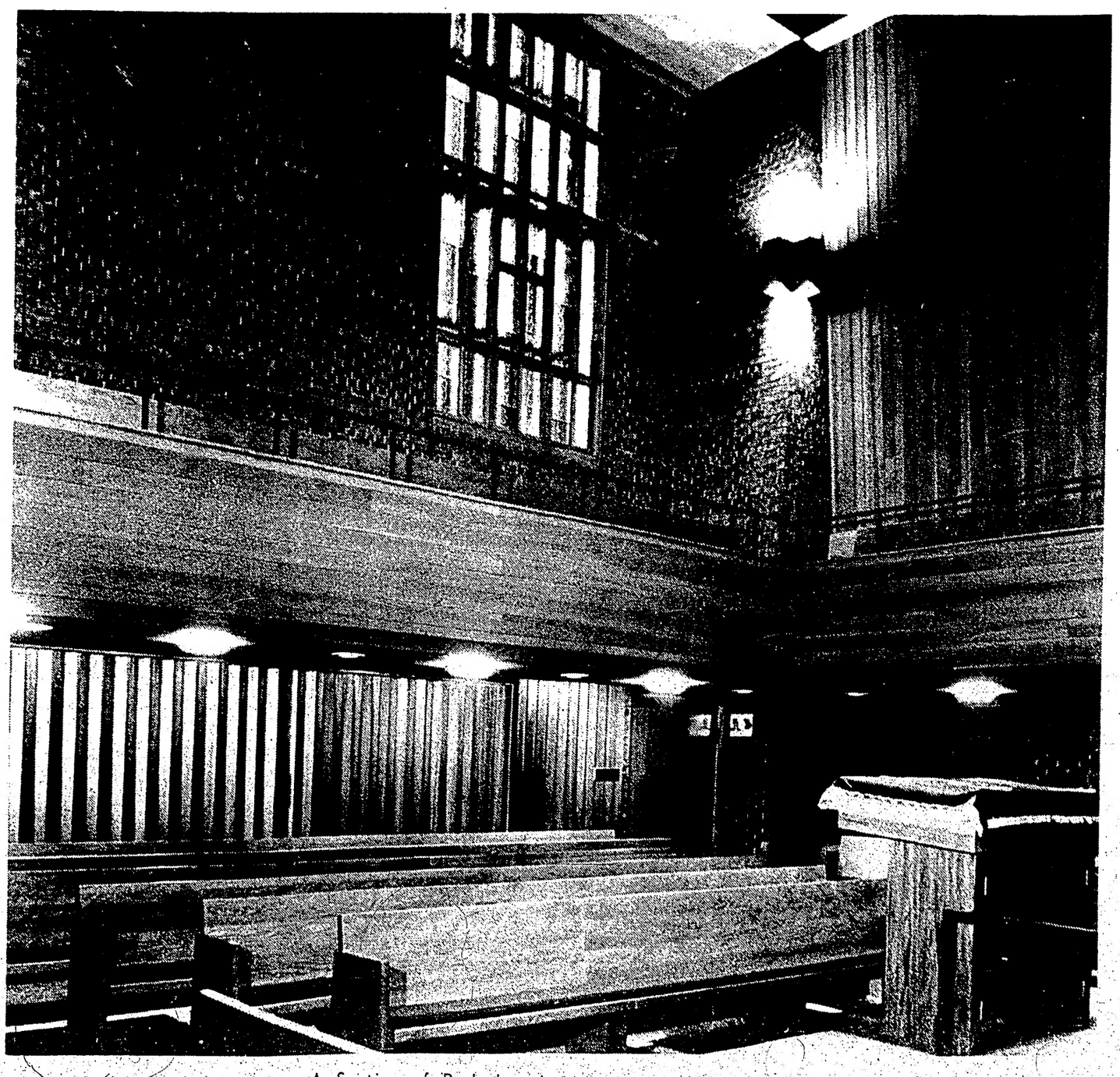

A Section of Beth Israel Synagogue, Peterborough.

The Greatest Jewish City In The World

NEW YORK

by Harry Golden

Within its limits, New York City has more Jews than have ever congregated in a single city in the history of the World. The mass of Jewish immigration from Eastern Europe, especially from Russia, Poland, Roumania, and Austro-Hungary has been the salient fact in the creation of this unprecedented concentration. Between 1880 and 1924 more than two million Jews reached the United States fleeing from progroms, or revolutions, or economic, political and social disabilities. Whole families of Jews came to New York, often entire communities. Few of them went farther because they found in the big city other Jews who shared their religious traditions and customs, who helped these greenhorns gain a foothold in the new world.

Two previous waves of Jewish immigration washed into the United States: the Spanish and Portuguese Jews came by way of Amsterdam and London in colonial times; and a larger wave of German Jews followed after the revolutions in Central Europe in 1848.

But the East European Jews fashioned the Jewish community of the United States and its vast religious institutions, social-action societies, and charities. Indeed the self-help organisations these Jews established in New York towards the end of the nineteenth century served as models for some of American's social legislation passed into law during the past thirty years.

The earliest of these organisations saw the Bialystoker Mutual Aid Society. By 1890 there were thirty-one major East European societies and dozens of smaller vereins providing small loans and paying funeral 'benefits.' By 1905 most of these vereins had established systems of unemployment and health insurance. The vereins, in the main, were organised on the basis of point of origin in Europe, and they were known of course as landsmanschaften. For example, we came from the town of Mikulincze in the Galician province of the Austro-Hungarian Empire, and we belonged to the Mikulinczer Verein.

Jews make up 3.2% of the American people.

But they are ten times as numerous in New York as in the country as a whole. One in every third man is a Jew. They are overwhelmingly English-speaking and native-born; economically, middle and upper-middle class with a large proportion college educated.

Today 2,650,000 of them live in the five boroughs of Greater New York, Manhattan, Brooklyn, the Bronx, Queens, and Richmond. Many live in the adjacent suburban counties of Nassau, Suffolk, and Westchester; altogether there are more Jews in the New York metropolitan area than in the State of Israel; one-and-a-half times the number of Jews in all of Great Britain and continental Europe outside the Soviet Union; and 44% of the estimated 5,600,000 in the United States.

In New York City the public schools are officially closed on Rosh Hashana and Yom Kippur because half the teachers are Jewish. Of the police force, numbering 30,000, approximately 3,000 are members of the Shomrim, the association of Jewish policemen; about a thousand belong to the Ner Tomid Society, a similar organisation of Jewish firemen; and there are 15,000 Jewish employees in New York City's branch of the United States Post Office.

There's an apocryphal story about the first meeting between the motion-picture producer Samuel Goldwyn and George Bernard Shaw. Goldwyn wanted Shaw to sell the rights to his plays for motion-picture adaptation. 'You owe it to posterity and to art,' declared Mr. Goldwyn. To which Shaw replied, 'Mr. Goldwyn, you are interested in art and I am interested in money.' Everybody laughed. But I have a strong suspicion Shaw may have known what he was saying.

Because to this very day the big money, the real wealth of New York and of America, is still under the tight control of the Protestant elite - the Episcopalians, Presbyterians, Congregationalists, and Baptists, the last being traditionally poor of the farm and rural sections of the American South, but in the north jumping to the first division with the Rockefellers of Standard Oil and the Chase Manhattan Bank. The ordinary, uninformed visitor might think the 'Jews do have all the money,' frequently because the ordinary visitor sees the big Jewish department store and the hundreds of Jewish speciality shops, but he does not see the insurance companies, nor does he meet officers of the railroads, steamship companies, airlines, nor does he invade the directorate rooms of the big banks, and US Steel, General Motors, DuPont, Ford, Chrysler, Allied Chemical, Guaranty Trust, J.P. Morgan, Dow Chemical, International Business Machines, General Dynamics, Eastman Kodak, or any of the new space industries.

When the outlander talks of New York as 'a Jewish city' he is right, even if it is usually for the wrong reason. It is a Jewish city because the attitudes, the culture, the art, the theatres, the stores, fashion, the music, the writing, television, most of the producers and directors, artists and architects are Jewish. The imagination and style of the city comes from the Jewish chutzpa, for which read - imagination and guts. More and more Yiddish passes into common parlance and more and more of the Jewish diet becomes a city staple. Every New Yorker knows what megila and mishpocha mean and every New Yorker has eaten blintzes and what he calls Jewish rye bread.

In all of this I am not trying to talk poor-mouth. And I abhor apologetics. The entry of New York's immigrant Jews into the American open society within a single generation is a remarkable development. There are vast business establishments, many of great wealth, particularly in the manufacture, distribution and sale of soft goods. While there are over half a million wage earners in private industry and in government, nearly 20% of the Jews in New York are self-employed, in dozens of professions, and in business as agents, brokers, dealers and salesmen.

In the field of civic participation, the Jew's greatest contribution has been in the social sciences; in the methods of organised charity and welfare; the pioneer projects for the education of retarded children, and trade unionism.

New York is the greatest Jewish city in the world because the 'creativity' is mostly Jewish. It is the greatest accomplishment of the Jewish people since the Jerusalem of King Solomon.

In this year 1966 there are 4,380 organised Jewish congregations in the United States. In New York City as of 1966 we have 1,094 Orthodox congregations with slightly over 400 buildings, 100 Reform congregations with seventy buildings, and ninety-eight Conservative congregations with fifty-three buildings.

The oldest city synagogue is Shearith Israel. Three of the Torah scrolls came from the Shephardi congregation in The Hague, rescued from the Nazis. The oldest pair of bells crowning the scrolls bear the Hebrew date 5497 (1737). Another pair bears the name of Myer Myers (1723) a well-known New York silversmith. Portuguese was used in the congregational minutes until 1736. English gained the upper hand after 1736 because Jewish immigrants from central Europe were mostly Ashkenazim who knew neither Portuguese nor Spanish. By 1757 Shearith Israel was seeking a hazzan 'who will teach children Hebrew with translation into English.'

The East Ruopean immigration after 1880 put Orthodoxy in the forefront. In 1870 there were seven Orthodox schools in New York, of which only two had buildings. By 1914 there were 350 Orthodox congregations with over 100 buildings.

Actually, by numbers and influence, the Jews of New York are Orthodox. And the twentieth century has seen great strides, such as the establishment of Yeshiva College, of some eighteen smaller Yeshivas, of forty-one Talmud Torahs, of hospitals, old age homes and orphanages under Orthodox auspices, and the great efforts by the Orthodox Jews,

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The Statue of Liberty

Famous Picture in N.Y. Public Library

When Saul, the first king of Israel, sank into moods of black depression, David was called upon to lighten his spirits by playing the lyre, as portrayed by the Dutch engraver, Lucas van Leyden.

COMMUNIST SECRET SUMMIT DECIDES KIESINGER – BRANDT COALITION WILL BRING RAPPROCHEMENT – From left to right, Kossygin, Poland's Gomulka, Brezhnev and Poland's Cyrankiewicz (to the extreme right).

The Political Revolution In Bonn

Socialists, Christian Democrats Joining Against The Neo-Nazis

Bonn (Reuter) - Leaders of the West German Christian Democrat and Social Democrat parties recommended the formation of a "grand coalition" to end the government crisis. The decision was announced after the negotiating commissions of the two parties met to sum up the results of their discussions over the past two weeks.

Will Rasner, chief whip for the Christian Democratic Party, told reporters "Today's talks showed that preconditions for a coalition now exist. The negotiations commissions will now inform party authorities and their parliamentary group, and recommend to them the formation of a joint government."

Rasner made the announcement with Dr. Kurt-Georg Kiesinger, the Christian Democrats' candidate for the Chancellorship, and Willy Brandt, chairman of the Social Democrats, standing side by side behind him.

The new Cabinet will give the Social Democrats their first share in government responsibility since the West German State was founded 17 years ago. Brandt had to decide whether to risk an alliance with the minority Free Democrats which would give his party the dominant role in the new government, but with a razor-edge majority of only six. He took the safer course, which will make them junior partners.

A decisive factor must have been the grave problem of filling a budgetary gap estimated at 4,000m. marks and countering a business recession which has hit the coal and steel industries particularly hard.

Together, the Socialists and the Christian Democrats would command 447 of the 496 votes in the Bundestag. The Free Democrats have 49.

According to UPI the organization of Social Democratic members, who were persecuted by the Nazis issued a statement saying that an alliance with the Christian Democrats under Kiesinger, a long-term Nazi would be "a great perversion" and mark the "bankruptcy of social democracy."

Kiesinger made public the verdict of a de-Nazification Court at Scheinfeld, near Munich, in August 1948 which said that he had joined the Nazi Party on May 5, 1933, but that he opposed the party program at both professional and personal risk after Hitler liquidated Ernst Roehm and other Storm Troopers in the summer of 1934. The published verdict confirmed that he did not resign from the party, but said he had never held office or rank. It added that from the time he recognized the true nature of the party program he had opposed the Nazi "mastery of the select" to the extent within his power.

Epstein Leaves Play

London -- Although Mr. Brian Epstein and Mr. Vic Lewis, directors of Nems Enterprises, are no longer to participate in the plans to present a German passion play on the British stage, a third Jew--Mr. Philip Solomon, of Dunedin Theatrical Promotions Ltd.--intends to continue with the venture.

Mr. Epstein's decision came within hours of Sunday's strong condemnation by the Board of Deputies of any Jew who associated himself with the presentation of the play.

In a statement issued on Sunday evening, Mr. Epstein said that it was an issue in which he found himself involved through no fault of his own. "Under no circumstances did I myself or my organization wish to give offence to Jewish communities here or elsewhere."

Mr. Solomon said on Monday that he was deeply distressed that the Deputies had criticised the play without waiting to see the script. He added that, for technical reasons, the play would not open in London as originally planned but in Manchester. It would then be taken to Dublin and Glasgow.

KIESINGER & BRANDT IN BONN

Hypocrites Who Judge

KIESINGER DEFENDED BY GRUEBER

Berlin - Dean Heinrich Grueber, the German clergyman who saved the lives of hundreds of Jews during World War II, charged last week that American Jews, whose indifference led to the death of thousands of Jewish refugees, had no right to indiscriminately condemn German politicians who formerly were members of the Nazi Party.

Dean Grueber, 75, who testified for the prosecution against Adolf Eichmann in Israel five years ago, said in a statement that "A Jew who lived outside of Hitler's sphere of power and who neither risked his life nor sacrificed his fortune should feel like a fellow culprit and should not judge a fellow traveller." Grueber, who lost all his teeth in a Nazi concentration camp after he denounced then S.S. Colonel Eichmann, rushed to the defence of Dr. Kurt-Georg Kiesinger, who has been chosen by the ruling Christian Democratic party to succeed Ludwig Erhard as Chancellor.

Dr. Grueber said Kiesinger joined the Nazi Party when he was 20 years old, but declined to join the Nazi Legal Federation, thus spoiling his career as a lawyer. "He never was compromised," the retired Protestant dean said.

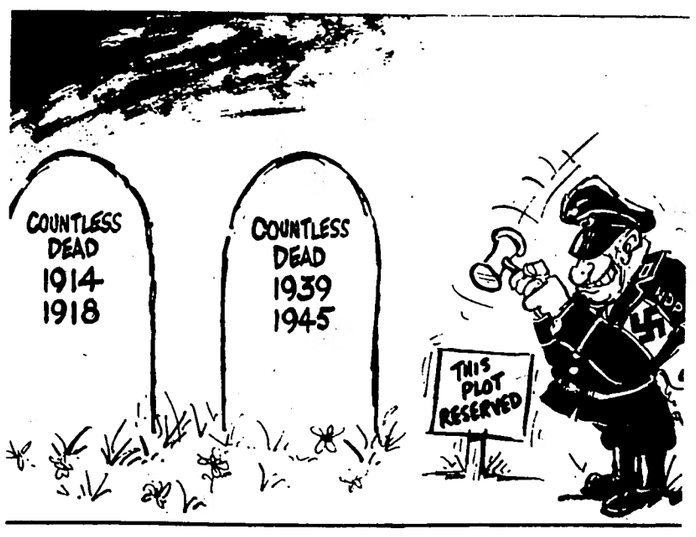
Grueber said he was able to rescue hundreds of German Jews by smuggling them to the Netherlands only because he was helped by Nazi Party members. "I never identified myself with the ideology of Nazism," he said. "But I take a stand against the hypocrites, both in West and East Germany and abroad who, by shouting 'stop thief' try to distract attention from their own failing in the past.

"I am in a position to ask those Jews in America who are stirring up anti-German sentiments now: 'don't you, too, think that there would have been affidavits (for emigration - seeking German Jews) aplenty and sufficient money for emigration voyages as well as for housing projects if all Jews whose lives and freedom were not in jeopardy would have sacrificed only half their fortunes?'" he said.

"Nor did the Soviet Union lift a finger. On the contrary," the Rev. Grueber recalled. "After signing the pact of friendship with Hitler, when the trans-Siberian railway offered one of the rare possibilities to bring people out of Germany, the U.S.S.R. demanded that fares be paid not in the currency of their friend Hitler but in dollars. Thus, the emigration of hundreds of thousands was made impossible."

Commenting on recent criticism of Kiesinger's past, the Dean said only he who is free of sin might cast the first stone.

Adolph von Thadden, the leader of the Neo-Nazis



David Myers—London Daily Mail

Moroccan Chief Rabbi Retires at Age of 90

Rabat, (JCNS)- After well over half a century of service the Chief Rabbi of Morocco, Rabbi Saul Dahan, has just retired at the age of 90.

He served under four Moroccan monarchs. He is to be succeeded by Rabbi Mikhail Encua.

Under a new legislation promulgated early this year, the Chief Rabbi has to be officially appointed by the King, Hassan II, and a royal decree to this effect is to be published soon.

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NEW YORK *by Harry Golden*

Continued from Page V

during this century toward establishment of a Jewish State in Palestine.

Yeshiva College was established in 1928 - the first college of liberal arts and science under Jewish auspices in America. Its earliest beginnings were the first Jewish All-Day School - Yeshiva-Etz-Chaim on the Lower East Side of New York. In 1945, the State of New York granted Yeshiva university status.

The Albert Einstein College of Medicine of Yeshiva University is located in the Borough of Bronx and is the first medical school established under Jewish auspices in America. It was founded in 1966. The college is the heart of a $100 million medical centre that includes a $40 million hospital centre constructed by the City of New York and a $45 million psychiatric hospital established by the State of New York.

Orthodox Jews are organised in the Union of Orthodox Congregations and in various other rabbinical organisations such as the Rabbinical Council of America, the Misivta Torah Vadaath of Brooklyn, and the Mizrachi and Agudat movements in each of the five boroughs of the city.

Conservative Judaism with a philosophy and a programme received its great impetus under the leadership of Rabbi Doctor Sabato Morais, who helped organise the Jewish Theological Seminary in New York in 1886. It was consolidated by Solomon Schechter, who came from Cambridge in 1906 to head the Seminary. The national prestige and character of its two great presidents, Dr. Cyrus Adler and his successor since 1937, Dr. Louis Finkelstein, has had much to do with the steady growth of the Seminary and the Conservative Judaism in general.

The Jewish Theological Seminary on Broadway and 122nd Street, contains the greatest collection of Judaica and Hebraica in the world. But the most interesting development of recent years has been the Jewish Theological Seminary's Jewish Museum situated in 1109 Fifth Avenue.

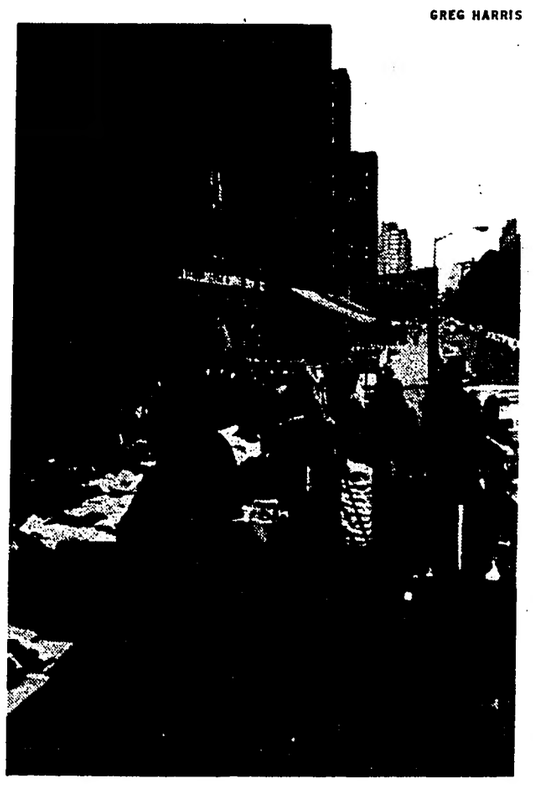
The Williamsburg section in the Borough of Brooklyn is the Mea Shearim of the United States.

There are other Chasidic enclaves in the country, a comparatively large Lubavitcher fellowship, but Williamsburg is by far the largest and central of the entire fellowship. Here lives Joel Teitelbaum, whose seat of authority is at Williamsburg's Yetter-Lev-D'Satmar which has 1,500 members, and serves over 5,000 children in religious and Hebrew classes.

The last time I was here was about forty-five years ago, before the great fun to walk across the newly constructed Williamsburg Bridge spanning the East River. On the Brooklyn side was the Williamsburg section with the beautiful brownstone residences of the rich.

And now as I walked these streets, I kept thinking of my mother who was a very pious woman. She was always worried about the Kosher butchers on the Lower East Side. She thought they were careless about the strict kosher regulations. In the Williamsburg of 1966 my mother would have been satisfied.

GREG HARRIS



The old Jewish East Side near Delancey Street now has become New York's Spanish Harlem. There still are Jewish stores but the Jews have moved away.

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HAPPY CHANUKAH
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SOME HISTORICAL FACTS ABOUT PETERBOROUGH'S COMMUNITY

Based on Government records in Ottawa, the growth of the Jewish Community in Peterborough is reflected by the following statistical records: in 1881, only 2 persons resided in the city, which at that time, had a population of 6,812: in 1901, there were 5 Jewish residents while the total population stood at 12,886: in 1911, 29 Jewish persons were now residing in Peterborough among a population of 16,243: in 1921 there was a Jewish Community of 136 persons among a total population of 25,350: in 1951, the Jewish Community consisted of 232 with the Peterborough total population at 38,272: in 1961 the number of Jewish residents had risen to 265.

A large segment of the Jewish population of the present community are descendants of the early settlers. Among them are the Blacks, Florences, Lows, Swartzes, Sukloffs, Zacks, and Cherneys. Most of the early settlers originated from Eastern European countries. About 80% of the present Jewish population in Peterborough are Canadian or United States born; 37% are natives of Peterborough. Among the present Jewish population there are 14 War Veterans of World War II, 10 of whom served overseas.

The first known Jewish man to settle in Peterborough was a Mr. L. Kert, a shoemaker who came here in 1881, later followed by a Mr. Lister and a Mr. J. Ripstein. At the turn of the 20th Century, the late Abraham Low, David Florence and Abraham Swartz came to settle in Peterborough. A few years later Messers. A. Cohen, Elkin and Fineberg took up residence in the City. These were the pioneers who laid the foundation of the Jewish Community in Peterborough.

These few families seemed to have maintained close community bonds. This attitude had a great effect upon the future course of Jewish life in Peterborough.

It was this feeling that gave birth to the desire to fulfill their spiritual functions as Jews. They began to feel the need of worshipping together on Sabbath and holidays. Since these first settlers had to struggle for a living they could not afford to engage a Schochet or teacher to fill the spiritual needs of the small group. Unable to engage a professional man because of financial difficulties, their first Jewish activities in a religious sense, were held in homes taking turns in performing religious services and teaching the children. They were strict observant Jews and received their Kosher food from Toronto. This handful of men later became synonymous with Jewish Community life. The progress in these early days was slow. However in conformity wih the Jewish way of life, they endeavoured to develop spiritual and cultural activities.

With the arrival of Messers. Sukloff, Cherney, Zacks, Green and Fine, the sphere of Jewish social and intellectual life began to expand and a marked transformation had taken place. With Mr. Low acting as the unofficial president and assisted by D. Florence and A. Swartz steps were taken to engage a professional man to serve as Schochet, teacher and Chazan, to fill the spiritual needs of the Community. With the help of Rabbi Gordon in Toronto, they were fortunate to secure in 1911, a young man, the late Philip Black, who combined all the qualifications desired. With great zeal and dedication he began to build the spiritual life of the Jewish community. He served for about two years, married Annie, the daughter of David Florence; his financial remuneration from the community was not sufficient to support a family, and Mr. Black was obliged to become a merchant.

However, he continued to be a staunch worker through the years, of building the spiritual and cultural life of the community, until his death.

In 1922 the Community leased a house with a hall on the second floor, located on Water Street. The lower floor served as a home for the Schochet and the hall as a Synagogue and Community Hall. The hall also served as a meeting place for the residents in the community, where they would come together to discuss various problems or listen to a visiting speaker.

With the growth of the community, the need for better quarters became urgent. In the year, 1928, the Hadassah Chapter of Peterborough appointed a committee with Mrs. B. Chesler as the convener to raise money for a Synagogue. In 1933 a house owned by the late Abraham Swartz on Aylmer Street was purchased and was remodelled into a Synagogue. It was then that the name of Peterborough Jewish Society was changed to Congregation "Beth Israel". The first president elected was Mr. L. Bernstein; Mr. B. Chesler as Vice-President and Mr. B. Rogow as Treasurer.

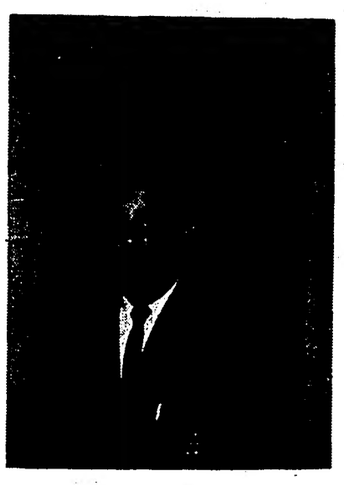
During World War II, the Jewish population increased, and the need for a larger Synagogue and Community Centre was of great importance. The War years brought prosperity, and raising of funds for such undertaking was not as difficult as in the earlier years. An opportunity presented itself when the Methodist Sunday School on Reid Street, was offered for sale. A committee headed by Mr. Myer Cherney began negotiations for the purchase of the building. In 1945 the building was purchased and remodelled into a Synagogue and Community Centre.

This building seemed adequate for the present and future needs of the community. However, with the growth of the youth population in the community, the physical facilities of the Reid Street Synagogue became crowded and outmoded to carry youth programing. At first, plans were made to erect an addition to the present Synagogue, but were shelved in favor of a new Synagogue and Community Centre. A Management Committee headed by the president, Harry Schwartz, Myer Cherney, Morton Golumbia, and Harry Silver, was appointed. A lot on Weller Street was purchased from the Peterborough Civic Hospital. The Breaking of the Sod Ceremony was attended by members of the community as well as Civic, Provincial and Federal dignitaries. On November, 1964, the cornerstone was laid. The entire community turned out en masse to celebrate the great historical event. An impressive service was held in the unfinished building, conducted by Rabbi Babb. This was followed by placing into a capsule, items of religious and community historic documents, which were deposited into the wall and covered with the cornerstone, which was laid by the then president, Mr. Harry Schwartz.

(Communicated by Rabbi A.M. Babb)

The late Philip Black, Peterborough's first Jewish Spiritual Leader.

RABBI A.M. BABB



President of Peterborough Synagogue: HERB SCHACHER.

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A SMALL BUT GREAT COMMUNITY: *Peterborough — by Oscar Berson*

Continued From Page IV

predictions to the contrary by pessimists, those who believe in the future of Peterborough as a Jewish center have been vindicated.

The community continues to grow; it has all organizations that a larger Jewish center maintains, including a B'nai B'rith, Hadassah and Zionist Groups. While taking an active part in the general philanthropic and municipal affairs of Peterborough, the community here, our informant continued, still manages to keep Jewish life developing.

To a degree, Peterborough sympolizes the problems and their solution faced by a smaller Jewish community. How, for example, does a community of sixty-five families survive as a Jewish ntity? Must it assimilate religiously, cultural? Or could it exist, not in a ghetto but by civic integration coupled with Jewish separateness?

A member of the Jewish community put it this way: "There was a time when a Jewish pupil felt strange in public school. This was the case three or four decades ago when I was a youngster. Now the situation is completely different.

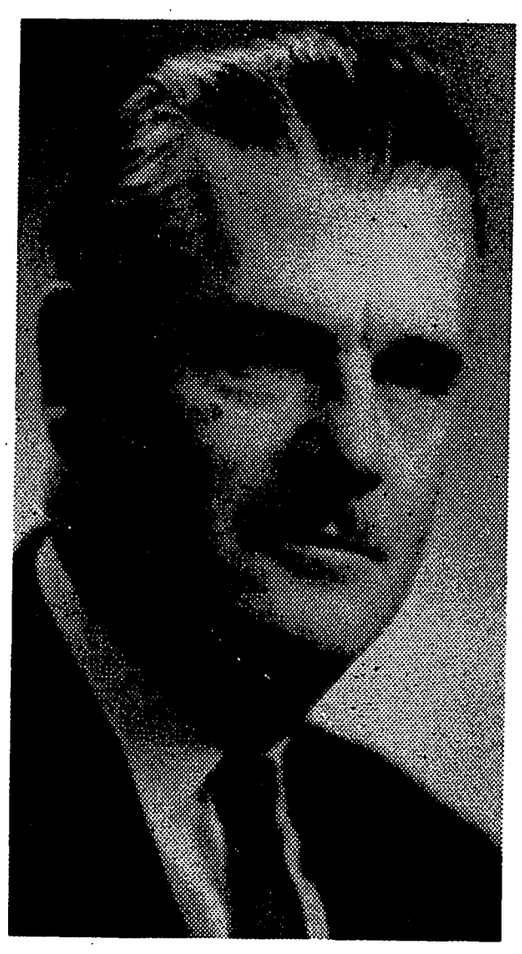
"It is here, in the small town, that we Jews can detect and gauge the political climate of Canada. That we have not progressed is not true. We definitely are living in an age of mutual tolerance. women of this community and I do not feel by far a stranger. My children at school do not have the same complexes we had in our childhood. We respect our Neighbors; they respect us. We pray separately but we live together, Jews and Christians. No one ever questions our right to be different religiously or to be loyal to our cultural Jewish heritage. In fact, whenever a project is undertaken to aid Israel, non-Jews are ready to help."

A local intellectual was full of praise for the daily newspaper. The Examiner, which he considers a true Examiner contributes to the atmosphere of good neighborliness as do Mayor Powell and all other city officials.

The Rabbi, who conducts the synagogue in a traditional manner, lauds the clergy of the various Christian denominations for the excellent interfaith relationship prevailing in Peterborough.

In summation, what is the solution to the problem of community? It is, in the words of a Peterborough resident, to remain loyal to one's religious and cultural background while simultaneously being a dedicated citizen and an understanding neighbor.

One viewing Peterborough's beautiful, new synagogue can learn much not only from the building but from the way of life of its congregants. They are Canadians second to none; they are Jews second to none.



It is a satisfaction to me to learn that The Canadian Jewish News will publish a special feature dedicated both to the beautiful new Beth Israel Synagogue and to this community where men and women of all faiths live in harmony and friendship. It especially is a great pleasure for me to note that the synagogue of Peterborough has been selected for the design award as a beautiful edifice.

Citizens of the Jewish faith, among whom are my personal friends, have made a distinct contribution to the progress of our city. They long have been associated with service, welfare and cultural organizations, and with activities for civic improvement. May they continue to act as an influence for good in Peterborough.

W. G. Powell
MAYOR

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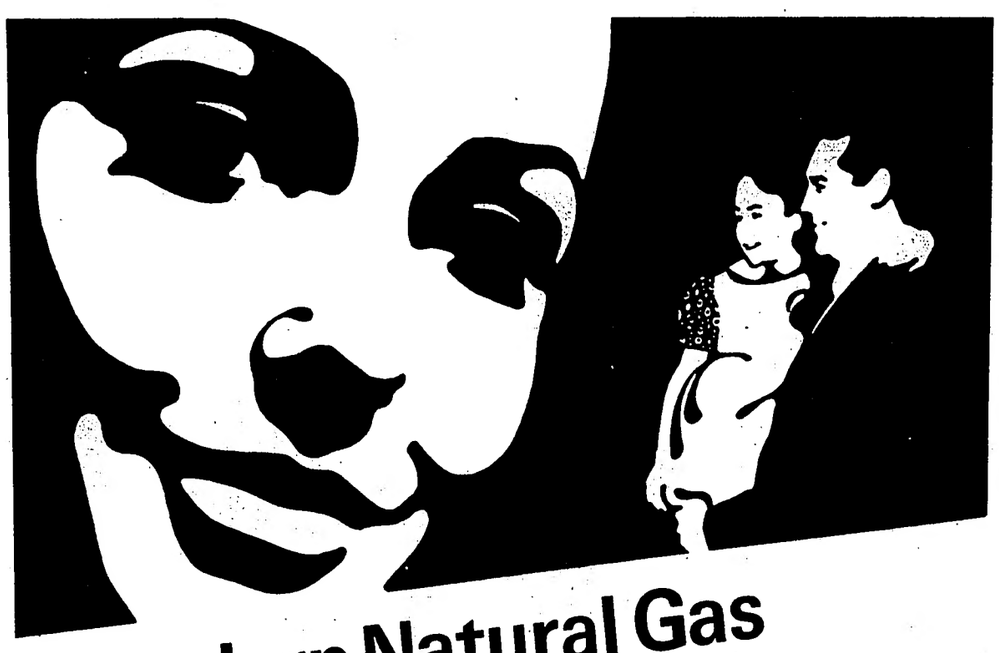

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The ruins of an ancient city in Babylonia (now Iraq) where the Talmud was composed.

The Most Misunderstood Book

THE TALMUD AND HUMANITY

by Dr. Solomon Goldman

Delivering the 13th Robert Waley Cohen Memorial Lecture, the Apostolic Delegate to Britain, Archbishop Igino Cardinale, commended the decision of the Vatican Council to delete objectionable references to Jews and Judaism from the liturgy of the Catholic Church and respectfully suggested that Jews might now reciprocate by deleting "certain offensive references" from the Talmud.

The Archbishop's plea is much too late; the deletion was made centuries ago. Censorship, both by Christian authorities deleting offending phrases and passages and by Jewish editors and printers guarding against attacks, had been so effective that the number of direct references to Jesus and Christianity in the current editions of the Talmud is minute, and none of them is derogatory.

True much of the censored material has been reconstructed from manuscripts and early editions and collected by scholars. But it cannot be the Archbishop's intention that these records, of interest only to historians and research scholars, should be destroyed or placed on an index of banned books. He must have had in mind the Talmud of today as it is popularly studied.

If the index to the Soncino Talmud is to be relied on, Jesus is never mentioned by name in the current editions of the Talmud. The one passage is that translation where he is mentioned Sanhedrin, pp. 281-2) is supplied from an uncensored edition. It is a brief account of the execution of Jesus in which the tradition is quoted that "for forty days before the execution took place, a herald went forth and cried, 'He is going forth to be stoned because he practised sorcery and enticed Israel to apostacy. Anyone who can say anything in his favor, let him come forward and plead on his behalf.'"

The direct refernces to Christians and Christianity are few. In a discussion of the definition of an ashera, Rav said it was any tree under which (heathen) priests sat without tasting of its fruit: to which Shemuel adds, "Even if they say that the dates are for a Christian place of worship (Be Nizrefe) the tree is forbidden because they make beer of its fruit and drink it on their feast days (Avoda Zara 48a).

In Ta'anis 27b the question is asked why the men of the Ma'amad did not fast on Sundays and the answer is given "Because of the Nazareans", i.e., Christians might take umbrage if their Sabbath is made a fast day by Jews. In Sabbath 116a it is recorded that Rav and Shemuel would not enter a Be nizrefe, and on p. 116b a philosopher, obviously a Christian, is reported as saying: "Since the day that you were exiled from your land the Law of Moses has been superseded and another book given" and to quote "I came not to destroy the Law of Moses nor to add to the Law of Moses" (a clear reference to Matthew 5,17).

But, it will be asked, what about oblique references to Jesus and Christianity? Can they not be just as obnoxious as direct references? Many such have been adduced by scholars, but not all are certain. Travers Herford, for example, suggests that Balaam is frequently used in the Talmud as a type for Jesus. He finds, too, a covert allusion to Jesus in the statement "Woe unto him who makes himself alive by the name of God" (Sanhedrin 106a).

Then there is the Ben Stada passage (in the uncensored Talmud there was more than one). It reads (Sabbath 104b: R. Eliezer said to the sages, "Did not Ben Stada bring forth witchcraft from Egypt by means of scratches (in the form of charms) on his flesh?" He was a fool, they answered, and proof cannot be adduced from fools. On the strength of a deleted passage here and in Sanhedrin 67a, where the genealogy of Ben Stada is discussed and where it is said of him that he was hanged in Lydda on the eve of Passover, most scholars have argued that Jesus is meant.. But Derenbourg and Zeitlin have disputed the identification.

The most notorious of alleged references to Jesus is in the Mishna (Yevamoth 4, 13). It reads: R. Simeon b. Azzai said, "I found a family register in Jerusalem and in it was written 'Such-a-one is a mamzer through a union with a married woman,' confirming the words of R. Joshua." As the Hebrew for "such-a-one" is peloni and as this is frequently used in later Jewish writings as a periphrastic title of Jesus, most scholars have accepted that the Mishna describes Jesus as a mamzer.

But this is to me a complete misunderstanding of the text. The Mishna had asked "Who is a mamzer?" Three answers were given: R. Akiva's, that a mamzer is the offspring of any forbidden union; Simeon of Teman's, that he is the offspring of a union for which the penalty is extirpation (kareth) at the hands of heaven; and R. Joshua's, that he is the offspring of a union for which the penalty is death at the hands of Beth Din.

R. Simeon's quotation from a family register is adduced simply to support R. Joshua's opinion, for the penalty of adultery was death. The identify of the peloni was completely irrelevant to his purpose and, whoever he was, there was no point in naming him. "Married woman" were the operative words for which the quotation was adduced. (Zeitlin, too, rejects the identification with Jesus but on other grounds).

It is most probable that in many cases where the words min (heretic) or Kuthi (Samaritan) or goy (Gentile) are found in the Talmud the reference is to Christians and the existing words were substituted under the pressure of censorship. But the words in question are used also to refer to heathens, Samaritans, Zoroasrians, Gnostics, Greek and Romans, and only a close study of the context will determine whether the opinion which is being which is being combated is Christian. Since there is never any real certainty that the reference is to Christians, there is no fear that anti-Christian prejudice will be fostered.

But in both Soferim and the Yerushalmi the words "in time of war" are added, and Tosenphoth emphasises that this is the intention of the teaching. The added words take all the sting from the sentence.

C. G. Montefiore's words on rabbinic references to Gentiles deserves to be quoted: "There was, one may presume, during the rabbinic period, little love lost between Jew and Gentile, whether the Gentile was a heathen or a Christian. How could it well be otherwise in those days of oppression and cruelty? The feelings of the ordinary Jew towards those who persecuted him, or at best despised him, are reflected in the rabbinic literature, and even in the codes, but they are often transcended."

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Saul, and David Playing Before Him

"And he smote the javelin into the wall."

by Dan Pagis

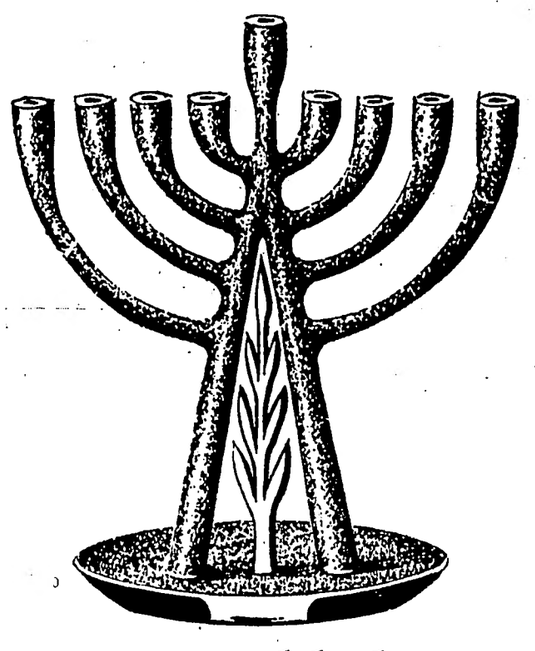
Saul is shut in the palace of his silence: he must wait
On the sounds from the hands of his page, his enemy.
The arched back of the harp to him is a locked gate.
He shall not enter the garden of melody.

And the thin hands of David through the serried strings,
Bright birds through bars, departing, returning,
Flutter far, shuttle back, rapid wings,
A high flight, a wide flight, full of yearning

And leading astray
To the gate of the song. Then Saul
Heard, and with a rage like burning brands,

He hurled the javelin. And it whistled away
And lodged in the wall.
And Saul sat on his throne with empty hands.

Translated from the Hebrew by Dom Moraes.



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NEW MINISTER OF COMMERCE

Jerusalem (JCNS) - The Knesset approved the appointment of Mr. Zeev Sharef as Minister of Commerce and Industry by 50 votes to 27. Despite needling by Rafi and Gahal, the two main opposition parties, the Prime Minister, Mr. Levi Eshkol, said he could not understand why Mr. Haim Zadok resigned the post. There were always differences of tempo, tactics and temperament within a Cabinet, he said plaintively.

But Mr. Zadok, in a letter to Mr. Eshkol published on Monday, said that "differences of approach between the Finance Minister and myself regarding the ways of implementing industrial development served to disrupt the co-ordination which is necessary between our Ministries".

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'Palestinians' To Lead Attack Says Nasser

Cairo, - President Abdul Nasser said last night that the people of Palestine must be the spearhead in the battle that will return it to its homeland. His speech, at the opening of fourth session of the Egyptian National Assembly, was broadcast over Radio Cairo.

Nasser stated that the recommendations of the United Arab Command concerning a "collective reaction to a possible Israeli attack" was not accepted by the Arab states. This made possible the recent Israeli attack on Jordanian territory, he said.

"We would not like to add to the tension on the west bank of the river Jordan, but Egypt must shoulder its responsibilities internationally as well as at home. We must adhere to our principles for the liberation of Palestine, no matter what the circumstances," he said.

Nasser again attacked "reactionary elements" in the Arab world who, he said, connive with Zionist-racism and colonialism.

AFP. AP.

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DISH-TOWEL COTTONS FIRST-RATE FASHION ISRAEL'S EXPORT SUCCESS

By Helga Dudman

TEL AVIV.—"BUT it's just a *schmatte!* How can you take it abroad? You're absolutely mad!"

So (predictably), ran the local Israel reactions to an idea which has turned out to be a first-rate fashion export success.

The idea — and it is so classic an example of sound thinking that it should be cheered to the rooftops by every government ministry of every school of thought — is to make something out of nothing, and to sell it abroad to enthusiastic customers.

The ingredients are little more than air, colour, imagination, and hard work; in actual fact, a very low grade of locally grown cotton must also be added to the list.

The results are a line of sport and beachwear made by the firm "Rikma" out of "Molidor", an inexpensive cotton fabric produced by the Moller-Dee Textile Company of Nahariya and originally intended for dish towels. An "export collection" was taken abroad three years ago, rather as a jocular afterthought since Rojy Ben Josef, of Rikma, was going abroad with her husband anyway. She sold $500. This year, exports are up to $15,000. The firm, which thinks and operates on a soundly conservative basis, expects the figure to double next year.

All very modest, to be sure and far from the overpowering statistics which seem to delight the government (and never mind whether they stand for profits or losses). But where has Rikma's Molidor line been enthusiastically received? In Paris. In Rome. In Nice, where the French beachwear showings are held each October for the trade, and where the Rikma collection — which arrived in Nice almost by accident — made a tremendous hit and was selected to appear on television.

You can also buy Rikma beachwear at Macy's in New York and in London at Selfridges, the Richard Shops, Lewis', C. & A. But not, except for isolated cases, in Israel shops.

Colour — stripes of colour, in brilliant combinations and in subtly worked out bands — is the secret of the collection, which includes beach robes, jackets, shorts, shifts and sleeveless dresses (for to and from the beach only, alas).

Colour is the most immediately striking point of Rikma's success: it even excited buyers in Italy, whose sportswear designers know a thing or two about using the hues of sunshine, sea, and sky.

Vast amounts of colourful prose have been written about the inspiration of this country's beaches and deserts to local fashion colourists: with few exceptions, the words have been far more colourful than the fashions.

Yet in the case of Rikma and Molidor, the truth is exactly along these lines — and with great effectiveness.

"I was in Eilat three years ago — for the first time, I must admit, after 18 years in Israel. I was so overcome by the colours in nature there — the hills, the rocks, the shells, the sea — that I simply decided to design some textiles using our Eilat colours." Rojy Ben Josef, who designs both the textiles and the styles of Rikma's beachwear collection, was explaining to me how it all began.

Maskit flavour

The nature of some of the styles — especially the hooded and striped gown — reminded me somewhat of the original Maskit flavour. So I was not surprised when Rojy Ben Josef told me that her admiration for Fini Leitersdorf has been of very long standing, "and I imagine I've been influenced by her". Considering the dual impact of home-grown fashion and Eilat colours on this venture, what a productive meeting we might see in a three-way get-together between Rojy Ben Josef, Fini Leitersdorf, and Arthur Gros — who knows intimately every fish and coral in the Eilat reefs!

Rikma, she told me, is her parents' firm. Under the name A. Hananel it has been producing lingerie since the family came to Israel from Bulgaria 18 years ago. Father and mother, who were in the industry in Bulgaria, daughter and son, who has just finished his legal training, are all active in the firm.

"So after my personal discovery of the colours of Eilat," continued Rojy, "I worked out some colour schemes for Molidor fabric. Mr. Moller, whose factory in Nahariya produces it, is most cooperative, and makes the fabric according to our specifications for us exclusively, though of course he sells to other users too."

Colourful prize-winner at recent Export Institute show in Tel Aviv.

Rojy, a tall, enthusiastic young woman with gleaming russet hair and the mother of two young boys, described her astonishing and totally unexpected successes abroad: "It is so strange to be treated almost like a celebrity abroad — when here hardly anybody will bother with us!" She described the family principle of the Tel Aviv enterprise; it employs about 12 workers, but has piece work done outside as well.

"Sometimes I imagine how marvellous it would be to import from abroad some beautiful piece of fabric and design something of it . . . But my father says no! No, he says, we must use only Israel textiles. And in our case, not simply that, but Israel textiles which can hardly be used for anything else!"

Mysterious fabric

When Rojy Ben Josef's Rikma set, shown here, won a prize at the recent Beachwear competition of the Export Institute, I was very impressed at the time with the marvellous colours that imagination and hard work could give Molidor. (Most of the other competing designers used imported fabrics — which rather lessens the challenge.) I described the mysterious, vaguely terrycloth fabric, which looks knitted on one side and woven on the other, and is actually stitched: it seems to be an offspring, I remarked at the time, whose mother was a towel and whose father was a sheet. Rojy Ben Josef and her brother appear to have a father who ought to set economic policy and a mother who ought to be in charge of quality control on a national basis:

"Mother insists on inspecting personally every item we ship out. She prefers to iron each one personally, too."

The result of all these elements is a shining example of reliability and quality. "They are so reliable," says an Israeli working in the export field "that it's hardly believable".

Says Rojy: "The organization which really has helped us and been wonderfully instrumental in establishing contacts with stores abroad that I could never visit, is the Israel Company for Fairs and Exhibitions".

A hit in London is Rojy's "Minirobe", a way-above-the-knee cover-up with side snaps that make disrobing as short as the style itself. But it is considered too advanced for local shops — though Gewirtz and Twanir, among our more progressive retailers, do have a few Rikma styles.

The possibilities are almost endless — and the combination of colourful ideas plus soundly conservative business administration makes Rikma a little jewel in the local fashion field.

New Discoveries

Rheumatic Fever Study In Jerusalem

By Erika Gidron

THOUSANDS of Jerusalem school-children in the 7-11 age group recently brought home a printed circular, issued by the Jerusalem Municipality, asking their parents' cooperation in reporting, and permitting the examination of, any child absent from school because of "a sore throat." This was the first step of a major research project — to encompass some 10,000 Jerusalem children — now being carried out in an attempt to detect, treat and eventually, it is hoped, eradicate recurrent outbreaks (which at times reach epidemic force) of rheumatic fever among children of this age.

The work is being carried out by a team of Jerusalem specialists in the fields of public health and rheumatic heart disease, comprising Mr. Moshe Szabo of Kupat Holim, Dr. Arieh Brandt and Dr. Helena Kagan of Bikur Holim Hospital, Dr. Sonia Rabinowitz of the Ministry of Health, Dr. A Peretz of the Jerusalem Municipality public health services and assisted by Dr. S.T. Halfon and chief public health nurse Ora Rahav, both of the Hebrew University-Hadassah Medical School. The team is headed by Prof. Michael Davies, Associate Professor of Preventive Medicine and head of the Department of Medical Ecology at the Medical School, which is the recipient of a close to IL1.5 million grant for a five-year study made by the Heart Disease Control Programme of the U.S. Public Health Service.

Why Jerusalem

Why was Jerusalem chosen for this particular purpose? In the main because of the proportionately high incidence of rheumatic fever and rheumatic heart fever cases, particularly amongst the most susceptible 7-15 age group. In the course of the pilot study, which was carried out over a year and a half during which 885 children were examined, five new cases were discovered. But overall statistics for the whole city are not available from the Ministry of Health. The presence in a fairly small community of so many different ethnic groups, amongst some of whom the disease has been found to be particularly prevalent (R.F. tends to run in families as well as communities) was another reason for the choice of Jerusalem as was the overcrowding in some of the poorer quarters and in many of the far from satisfactory local classrooms.

So much for the negative reasons which make Jerusalem ideally suited to carry out this study. On the positive side are the first class research facilities and medical experts available on the spot. Similar projects had already been attempted in at least three different centres in the United States, without achieving a marked degree of success.

Rheumatic fever mostly occurs during early childhood or adolescence. The warning symptoms — apart from the sore throat — are generally a recurring rise in temperature, which need not be alarmingly high, and vague pains in the joints and limbs — what were previously passed off as and are now known to be non-existent "growing pains." It has been established that the disease is the result of allergic reaction to certain groups of streptococcal infection which affect the throat and the tonsils. The essential factor about the present study, as Prof. Davies points out, is that it is an attempt to prevent a *first attack* of the disease by examining, detecting and treating every child with a streptococcal throat infection likely to lead to rheumatic fever. All too often adults suffering from damage to the heart are found to have had rheumatic fever during childhood which was never detected.

Special public health nurses have been allocated to each school to examine pupils absent from school for more than two days (if necessary at home which also gives them a good insight into the social conditions and home environment of the child). In the case of a sore throat affliction the nurse will immediately take a throat swab to be tested at the special laboratory set up in the huts behind the old Ziv hospital building. Should the results of the test be positive, the child will receive treatment and be kept under the supervision of the research team or — if this is preferred — can be treated by the family doctor or pediatrician. Prof. Davies estimates that in this way 40 per cent of affected children will come under the supervision of the team, who will carry out periodic tests to see how the child responds to treatment.

Sore throats checked at school. (Photo by Harris)

Prevention

Whilst stressing the importance of preventing a first attack, Prof. Davies points to the valuable work which will be carried out, also as part of the programme, by means of the new electronic "phonocardioscan," a hyper-sensitive computer-like device (made and installed specially for the purpose at a cost of IL7,500) which can detect the slightest deviation from the regular heartbeat. This experimental machine, being tried out for the first time outside the United States, will be used to screen those children who will come under the scene (Prof. Davies says he would like to see all Jerusalem schoolchildren undergo the test for cardiac disturbances), in order to enable the team to diagnose cases of rheumatic heart disease that may so far have gone undetected and to treat them accordingly so as to prevent any recurring attacks. Preventive treatment consists of prophylactic doses of penicillin (where possible, if not then an alternative antibiotic), given over an extended period.

The findings of the team will eventually represent the first major community study of rheumatic fever anywhere in the world. As Dr. Davies says: "At the end of these five years we should have found the answer to rheumatic fever; if we don't it may mean that the disease has in the meantime died out in Jerusalem. There is already a drop in the number of new cases recorded year by year, and the entire clinical picture of rheumatic fever is definitely changing."

IDIOT'S FIRST

a short story • *by Bernard Malamud*

The thick ticking of the tin clock stopped. Mendel, dozing in the dark, awoke in fright. The pain returned as he listened for it. He drew on his cold, embittered clothing, and wasted minutes sitting on the edge of the bed.

In the kitchen, Isaac, his astonished mouth open, held six peanuts in his palm. He placed each on the table. "One . . . two . . . eight."

He gathered each peanut and appeared in the doorway. Mendel, in loose hat and long overcoat, still sat on the bed. Isaac watched with small eyes and ears, thick hair graying the sides of his head.

"Schlaf," he nasally said.

"No", muttered Mendel. As if stifling he rose. "Come Isaac."

He wound his old watch though the sight of the stopped clock nauseated him.

Isaac wanted to hold it to his ear.

"No, it's late." Mendel put the watch carefully away. In the drawer he found the little paper bag of crumpled ones and fives and slipped it into his overcoat pocket. He helped Isaac on with his coat.

Isaac looked at one dark window, then at the other. Mendel stared at both blank windows and saw nothing.

They went slowly down the darkly lit stairs, Mendel first, Isaac watching the moving shadows on the wall. To one long shadow he offered a peanut.

"Hungrig."

In the vestibule the old man gazed through the glass. The November night was cold and bleak. Opening the door he cautiously thrust his head out. Though he saw nothing he quickly shut the door.

"Ginzberg, that he came to me yesterday," he whispered in Isaac's ear.

Isaac sucked air.

"You know who I mean?"

Isaac combed his chin with his fingers.

"That's the one, with the black whiskers. Don't talk to him or go with him if he asks you."

Isaac moaned.

"Young people he don't bother so much," Mendel said in afterthought.

It was suppertime and the street was empty but the store windows dimly lit their way to the corner. They crossed the deserted street and went on. Isaac, with a happy cry, pointed to the three golden balls. Mendel smiled but was worn out when they got to the pawnshop.

The pawnbroker, a red-bearded man with black horn-rimmed glasses, was eating a whitefish at the rear of the store. He craned his head, saw them, then settled back to drink his tea.

In five minutes he came forward, patting his shapeless lips with a white handkerchief.

Mendel, breathing heavily, handed him the worn gold watch. The pawnbroker, raising his glasses, screwed in his eyepiece. He turned the watch over once. "Eight dollars."

The dying man wet his cracked lips. "I must have thirty-five."

"So go see Rothschild."

"Cost me myself sixty."

"In 1905." The pawnbroker handed back the watch. It had stopped ticking. Mendel wound it slowly. It ticked hollowly.

"Isaac must go to my uncle that he lives in California."

"It's a free country," said the pawnbroker.

Isaac, watching a banjo, snickered.

"What's the matter with him?" the pawnbroker asked.

"So let be eight dollars," muttered Mendel, "but where will I get the rest till tonight?"

"How much for my hat and coat?" he asked.

"No sale." The pawnbroker went behind the cage and wrote out a ticket. He locked the watch in a small drawer but Mendel could still hear it ticking.

In the street he slipped the eight dollars into the paper bag, then searched in his pockets for a scrap of writing. Finding it, he strained to read the address by the light of the street lamp.

As they trudged to the subway, Mendel pointed to the sprinkled sky.

"Isaac, look how many stars are tonight."

"Eggs," said Isaac.

"First we will go to Mr. Fishbein, after we will eat."

They got off the train in upper Manhattan and had to walk for several blocks before they located Fishbein's house.

"A regular palace," Mendel murmured, looking forward to a moment's warmth.

Isaac stared uneasily at the heavy door of the house.

Mendel rang. The servant, a man with long sideburns, came to the door and said Mr. and Mrs. Fishbein were dining and could see no one.

"He should eat in peace but we will wait till he finishes."

"Come back tomorrow morning. Tomorrow morning Mr. Fishbein will talk to you. He don't do business or charity at this time of the night."

"Charity I am not interested --"

"Come back tomorrow."

"Tell him it's life or death

Continued on Page XV

AN IDEAL GIFT FOR CHANUKAH...

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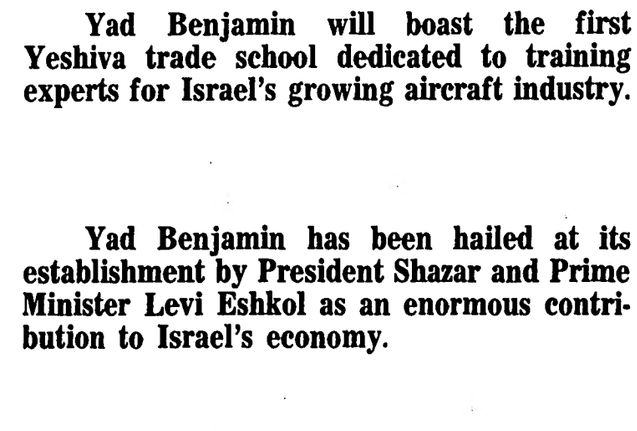
Yad Benjamin, a $3 million project, a home for more than a thousand children and young adults, is about to be completed in the Nahal Sorek District of Israel. It will consist of a kindergarten, elementary and high schools, agricultural training program, technical and professional schools, a health center, workshops and a Yeshiva.

The health center will serve approximately five thousand people. It will consist of the following departments: pediatrics; ear, nose and throat; orthopedics; gynecology; eye clinic; dental clinic.

Yad Benjamin will boast the first Yeshiva trade school dedicated to training experts for Israel's growing aircraft industry.

Yad Benjamin has been hailed at its establishment by President Shazar and Prime Minister Levi Eshkol as an enormous contribution to Israel's economy.

Yad Benjamin is named for the late Israeli cabinet minister, Benjamin Mintz, and is sponsored by Poale Agudat Israel, Israel's religious labor movement. All who wish to support this grandiose project, please contact Poale Agudat Israel, 147 West 42nd Street, New York 36, New York.



Israeli Premier Levi Eshkol surrounded by chief Rabbis Yitzhak Nissim and Yehuda Unterman, and World Poale Agudat Israel President Dr. Kalman Kahane at the inauguration of Yad Benjamin's Educational Center.

Chanukah Greetings

HANUKA (also spelled Chanukah or Hanukka) is also known as the Feast of Lights. It denotes the Maccabean victory over the Syrian forces in the year 165 B.C.E. –
This year, 5727, Hanuka will be ushered in the coming Wednesday evening, December 7th and will continue through Thursday, December 15.

the festival of lights

Usually, when a nation is in dire need, a great man emerges to lead them! So it was with the ancient Hebrews when Antiochus Epiphanes, King of Syria, tried to crush their religion and force them to the worship of the idols of the Hellenic cult. The venerable Mattathias, a scholarly priest, together with his five sons gave their lives to regain the freedom they cherished. But when the temple of Jerusalem was recovered, only enough oil was found to light the lamp for a short period.

Miraculously, the lamp burned for seven days. Every year at Chanukah the lights burn again, and the miracle is relived in the hearts of Jewish people throughout the world.

a happy holiday!

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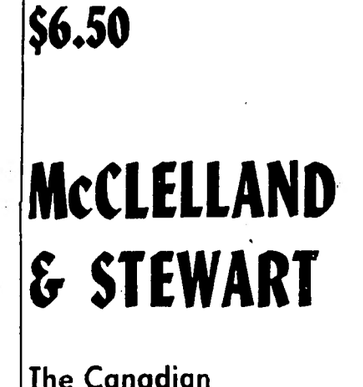

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Dr. Kalman Kahane, Deputy Minister of Education, welcomes President Zalman Shazar to Modiin, which is full of youthful zeal and vigor. (inset) Pioneers dance on Hanuka.

Poale Agudat Israel recently has undertaken a number of projects of which Yad Benjamin is the most important.

What do you say, –
instead of economic slow-down,
military slow-down? . . .

Maariv, Jerusalem Post

MY EARLY YEARS IN THE HOLY LAND

How I Landed In Jail

by David Ben-Gurion

Continued from Page XIV

think that what I wrote was good, because material that I wrote later often had a poetic touch to it. When I was in America in 1916, we published a Yiskor Volume and I wrote my first impressions of Eretz Yisrael. They were written in a poetic manner, with a description of my first night in Petah Tikva, the yelping of foxes and the braying of donkeys. From my studies I knew the Hebrew word for braying, but I had never seen a donkey in my life, or heard its sound, and here I was in Petah Tikva with the donkeys braying all around. I recall a poetic mood when I caught maleria for the first time, soon after I started work for a man called Gillman, who was a foreman for Dr. Mazur of Jerusalem. I was thrilled that I had the fever. Later on I got fed up, because the fever came back every two weeks and I suffered a great deal; I was hungry and too weak to work. But the first time I went down with malaria I was overjoyed, because I had fever in Eretz Yisrael.

When my father came to Palestine in 1925, the situation in Poland was quite different from when I had left. After Poland got its independence, it no longer recognized the status of legal advocates under the old regime, so my father started managing some kind of a fund in Plonsk. In any case, my younger sister and my oldest brother were already in Palestine too, by the time he came. He went to live in Shechunat Borochov. I don't remember whether we ever talked about his old dream, that I would one day become somebody important, but perhaps we did. My father died in 1942, by which time I was Chairman of the Zionist Executive.

My father was a modest man, and did not believe in drawing attention to himself. He was fully devoted to the Zionist ideals as they were upheld in the Diaspora, and one of the things he cared very much about was Hebrew language and Hebrew education. He had a hand in founding a modern type of school, and he brought in a modern teacher, the father of the poet Yitzhak Katznelson. He came with his young son Berele, and they ate in our house. They were our guests for two whole years, but my father never took a penny from them, because he wanted a modern school in Plonsk, where people would learn Hebrew, grammar and Bible properly. With the Hassidim, even the study of the Bible was taboo. They said that studying the Bible was atheism, and they only believed in studying the Talmud. They realized that there were many things in the Talmud, the oral law, that conflicted with the Tanach, the written law. For instance, the question of "an eye for an eye" and "a tooth for a tooth", the Hassidim tried to explain as referring to matters of money. They insisted that correct guidance could only be had from the Talmud. They saw that the modern Jewish intelligentsia had no interest in the Talmud, but paid a great deal of attention to the Bible, so they identified Bible study with freethinking. The Hassidim used to teach just the Humash for a year or two, and then they went over entirely to Talmud. I too learned Talmud as a child, but not for long. I was later very enthusiastic about the study of the Bible, which the Hassidim called the first step to atheism.

DOWN WITH MALARIA

I can remember some incidents from my early days in Palestine, that makes me laugh when I think back on them today. Once I was working in a little village not far from Zichron Yaacov. I used to spend my night sleeping in the cow-shed. To this very day, the smell of the mice and the stench of manure comes back to me. But with all the cow-shed smell and the mice, I was still glad to be in Eretz Yisrael. There was another occasion when I was down with malaria, while I was staying in Chaim Borech's house. I heard that it was the 25th anniversary of the founding of Rishon Lezion. I had 40 degrees of fever, but I decided that I could not stay away from Richon Lezion that day, so I got up from bed and went over on foot. My fever fell, and the malaria left me.

The fever used to come back regularly every fortnight, like clockwork. In those days there was only one physician in the country, Dr. Stein. Each time I went to him for treatment, he gave me quinine, but he told me that the malaria would always be with me as long as I stayed in the country. I told him that I would never leave Eretz Yisreal.

Because I had fever, I was unable to go out to work, and so I had nothing to eat. During the daytime it was not so bad to feel hungry, and I would take from what little money I had to buy two pitot, which I would eat around three o'clock in the afternoon. That helped me a little when I went to sleep. When I used to lie down at night hungry, it was not so bad while I still had my eyes open, but as soon as I closed them, all kinds of hallucinations used to come to me, boiled chickens, bread and butter and so on, and I would go crazy. So I would try and keep my eyes open, even though I wanted to go to sleep. When I woke up in the morning, I would touch my hair and it was soaked through with sweat. I remembered the famous story "Hunger", and that was just the way it happened with me. I had a friend, no longer alive, who used to invite me over to eat at his place. While I had the fever I was not supposed to eat, but as soon as my temperature went down, I felt hungry. In the normal way, when a friend invited me over for a meal, I would go over and eat with him. But just before I was almost starving, I pretended to him that I was not hungry.

I went on foot to Rehovot where there was a restaurant which gave meals on credit. I ate there and then I went over to accept my friend's invitation. My father got to know about my situation, since people were coming and going from Plonsk all the time. He heard that I was almost starving, and he wrote me to return home. I wrote back to him and asked him not to send me letters like that, because I would not go back. Two weeks later he sent me some money. I sent him back the money, and told him not to send me any more. Today, perhaps, I might have accepted his money, but not when I was hungry. Later, when I went to study in Constantinople, I lived off the 30 roubles a month which he sent me. But in the days of the Second Aliya, what did I care if I was hungry?

(Translated by Asher Walfish).

My Father and My Mother

Our house was always full of people. First there were my father's friends, who used to come for Hovevei Zion meetings, or perhaps visit him socially, such as at Hanukka when they used to play cards. Later, when I grew up, I had friends of my own in the house. We used to discuss literature a great deal. We talked a lot about Berdichevsky, whose writings made a tremendous impression on the youth. We used to argue about Achad-Ha'am, and some of us followed his philosophy enthusiastically. I was against Achad Ha'am, and I followed Herzl's line ever since I was a youngster.

My father was not a Socialist but he was not opposed to the idea. He never prevented me from holding Poalei Zion meetings at home. He gave me full freedom in that respect, and the only time he objected to what I did in those days was when I stopped laying tefillin a few weeks after my thirteenth bithday. I told him I would not put them on any more, and he started arguing with me, but then accepted the situation. He, personally, did not observe that sort of ritual.

My father was very displeased, when I told him I had decided to go to Palestine. It was a great blow for him, but he knew me well, and was aware that I was stubborn and nothing would make any difference, so he gave me money for the journey.

I never had a photograph of my mother, because at the time she died there were no photographers in the town. I have a photograph of my father, and before I went to Palestine we were taken together. My very first photograph was with Fuchs, when he came to visit me in Warsaw, and we went to have a photograph taken.

I never felt my father's authority in any special way. When we were 12 years old, I was already busy with my friends, and I did not take what my father said seriously. We took little notice of what our fathers told us, when it came to having a society of our own, just as we took no notice of them when we decided to organize arms for self-defence. My father was not too happy about that, but he did not prevent me from hiding the arms in our cellar. Had I asked his permission, he would have said no, but since I never asked him, he had a good excuse not to forbid me. He knew about our plans for self-defence, although there were no fears of a pogrom in our town. We simply wanted to have a self-defence organization of our own, because we had read Bialik's poems about the pogroms, and we knew that such things were going on in Russia. In our district there were no pogroms because Russians did not allow the Poles to start them. We would not have stood for it ourselves either.

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IDIOT'S FIRST

Continued from Page XIII

"Whose, if I may ask you?"

"So if not his, then mine."

"Don't be such a big smart aleck."

"Look in my face," said Mendel, "and tell me if I got time till tomorrow morning?"

The servant stared at him, then at Isaac, and reluctantly let them in.

The foyer was a vast high-ceilinged room with many pictures on the walls, voluminous silken draperies, a thick flowing rug at foot, and a marble staircase.

Mr. Fishbein, a paunchy baldheaded man with hairy nostrils and small patent leather feet, ran lightly down the stairs, a large napkin tucked under a tuxedo coat button. He stopped on the fourth step from the bottom and examined his visitors.

"Who comes on Friday night to a man that he has guests to spoil him his supper?"

"Excuse me that I bother you, Mr. Fishbein," Mendel said. "If I didn't come now I couldn't come tomorrow."

"Without more preliminaries, please state your business. I'm a hungry man."

Fishbein adjusted his pince-nez. "What's the matter with him?"

"This is my son Isaac. He is like this all his life."

Isaac mewled.

"I am sending him to California."

"Mr. Fishbein don't contribute to personal pleasure trips."

"I am a sick man and he must go tonight on the train to my Uncle Leo."

"I never give to unorganized charity," Fishbein said, "but if you are hungry I will invite you downstairs in the kitchen. We having tonight chicken with stuffed derma."

"All I ask is thirty-five dollars for the train ticket to my uncle in California. I have already the rest."

"Who is your uncle? How old a man?"

"Eighty years, a long life to him.'

Fishbein burst into laughter. "Eighty years and you are sending him this - this halfwit."

Mendel, flailing both arms, cried, "Please, no names."

Fishbein politely conceded.

"Where is open the door there we go in the house," the sick man said. "If you will kindly give me thirty-five dollars, God will bless you. What is thirty-five dollars to Mr. Fishbein? Nothing. To me, for my boy, is everything. Enjoy yourself to give me everything."

Fishbein drew himself up to his tallest height.

"Private contributions I don't make - only to institutions. This is my fixed policy."

"Please, Mr. Fishbein, if not thirty-five, then give maybe twenty."

"Levinson!" Fishbein angrily called.

The servant with the long sideburns appeared at the top of the stairs.

"Show this party where is the door - unless he wishes to partake food before leaving the premises."

"For what I got chicken won't cure it," Mendel said.

"This way, if you please," said Levinson, descending.

"Take him to an institution," Fishbein advised over the marble balustrade. He ran quickly up the stairs and they were at once outside, buffeted by winds.

The walk to the subway was tedious. The wind blew mournfully. Mendel, breathless, glanced furtively at shadows. Isaac, clutching his peanuts in his frozen fist, clung to his father's side. They entered a small park to rest for a minute on a stone bench under a leafless two-branched tree. The thick right branch was raised, the thin left one hung down. A

Continued on Page XVI

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IDIOT'S FIRST

Continued from Page XV

very pale moon rose slowly.

So did a stranger as they approached the bench.

"Gut yuntif," he said hoarsely.

Mendel, drained of blood, waved his wasted arms. Isaac yowled sickly. Then a bell chimed and it was only ten. Mendel let out a piercing anguished cry as the bearded stranger disappeared in the bushes. A policeman came running, and though he beat the bushes with his nightstick, could turn up nothing. Mendel and Isaac hurried out of the little park. When Mendel glanced back the dead tree had its thin arm raised, the thick one down. He moaned.

They boarded a trolley, stopping at the house of a former friend, but he had died years ago. On the same block they went into a cafeteria and ordered two fried eggs for Isaac. The tables were crowded except where a heavy-set man sat eating soup with kasha. After one look at him they left in haste, though Isaac wept.

Mendel had another address on a slip of paper but the house was too far away, in Queens, so they stood in a doorway, shivering.

What can I do, he frantically thought, in one short hour?

He remembered the furniture in the house. It was junk but might bring a few dollars. "Come, Isaac." They went once more to the pawnbroker's to talk to him, but the shop was dark and an iron gate, rings and gold watches glinting through it, was drawn tight across his place of business.

They huddled behind a telephone pole, both freezing. Isaac whimpered.

"See the big moon, Isaac. The whole sky is white."

He pointed but Isaac wouldn't look.

Mendel dreamed for a minute of the sky lit up, sheets of light in all directions. Under the sky, in California, sat Uncle Leo, drinking tea with lemon. Mendel felt warm but woke up cold.

Across the street stood an ancient brick synagogue.

He pounded on the huge door but no one appeared. He waited till he had breath and desperately knocked again. At last there were footsteps within, and the synagogue door creaked open on its brass hinges. A darkly dressed sexton, holding a dripping candle, glared at them.

"Who knocks this time of the night with so much noise on the synagogue door?"

Mendel told the sexton his troubles. "Please, I wish to speak to the rabbi."

"The rabbi is an old man. He sleeps now. His wife won't let you see him. Go home and come back tomorrow."

"To tomorrow I said goodbye already. I am a dying man."

Though the sexton seemed doubtful he pointed to an old wooden house next door. "In there he lives." He disappeared into the synagogue with his lit candle, casting shadows around him.

Mendel, with Isaac clutching his sleeve, went up the wooden steps and rang the bell. After five minutes a bulky, big-faced, gray-haired old woman came out on the porch with a torn robe thrown over her nightdress. She emphatically said the rabbi was sleeping and could not be waked.

But as she was insisting, the rabbi himself tottered to the door. He listened a minute and said, "Who wants to see me let them come in."

They entered a cluttered room. The rabbi was a skinny man with bent shoulders and a wisp of white beard. He wore a flannel nightgown and black skullcap; his feet were bare.

"Vey is mir," his wife muttered. "Put on shoes or tomorrow comes sure pneumonia." She was a woman with a big belly, years younger than her husband. Staring at Isaac, she turned away.

Mendel apologetically related his errand. "All I need more is thirty-five dollars."

"Thirty-five?" said the rabbi's wife. "Why not thirty-five thousand? Who has so much money? My husband is a poor rabbi. The doctors take away every cent."

"Dear friend," said the rabbi, "if I had I would give you."

"I got already seventy," Mendel said, heavy-hearted. "All I need is thirty-five more."

"God will give you," said the rabbi.

"In the grave," said Mendel. "I need tonight. Come, Isaac."

"Wait," called the rabbi.

He hurried inside, came out with a furlined caftan, and handed it to Mendel.

"Yascha," shrieked his wife, "not your new coat!"

"I got my old one. Who needs two coats for one body?"

"Yascha, I am screaming---"

"Who can go among poor people, tell me, in a new coat?"

(Condensed reprint from the Jewish Digest)

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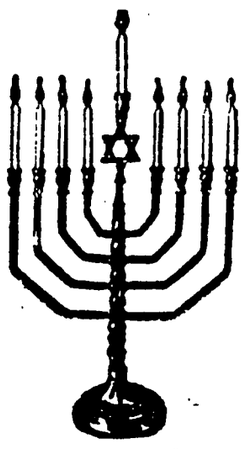

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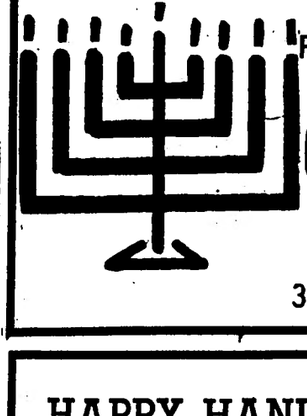

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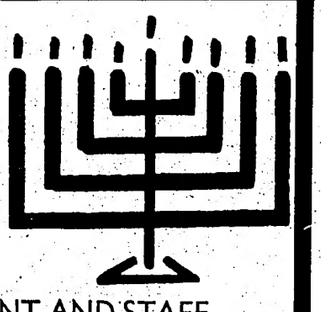

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